

# Educational Backwardness of Scheduled Caste Students and A Need Oriented Plan for their Development

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## P r e f a c e

In a stratified society like India's scheduled castes have not only remained socially, economically, culturally and educationally backward but they have also faced persecution and segregation at the hands of the upper caste people for the past numerous centuries. There is a history of social indifference. Programmes for their development started only after India attained independence. Various schemes of Harijan welfare were taken up by the Union and the State Governments but their efforts have largely met with failures. It would appear that it will take a long time before they achieve socio-economic equality in Indian society.

This study has examined the causes of educational backwardness of scheduled castes over a period of three decades of efforts of Harijan welfare.

The handicaps in the development of any community are not easy to overcome. The educational needs of the scheduled castes have been examined and a plan of action has been suggested. This study is of added importance because the Blocks covered under the study are centres of Naxalite





activities.

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## CHAPTER - I

INTRODUCTION

The term scheduled caste appears in Part XVI of of the Constitution of India which deals with special provisions relating to certain classes. It means such castes, races or tribes as are deemed under Article 341, to be scheduled castes, for the purpose of this Constitution. To trace the origin of the Scheduled Caste, we have to go back to the origins of caste in India. The traditional theory of Varna divided Indian Society into four castes. Those who sprang from the mouth of Brahma (the Creator) were called the Brahmins, those who sprang from his arms were called Kshatrias, those who sprang from his thighs were called Vaishyas and those who sprang from the feet of the Creator were called Shudras. The Brahmins sprang from the highest part of the body of the Creator and the Shudras from the lowest and thus the Shudras got the lowest position in the Varna hierarchy. The Scheduled Castes of today are said to belong to Shudra Varna of the traditional caste classification.

The institution of caste has been one of the exclusive characteristics of the Indian society since early ages. To test this assertion, we may consider the functioning of the caste system in brief. Caste is a system of social organisation found in traditional India and has been surviving to the present day. Indian social life has been dominated by caste. Ghurye (1950) describes the caste system by indicating the following six main features :



(i) segmental division of society, (ii) hierarchy of group, (iii) restrictions on feeding, and social intercourse, (iv) civil and religious disabilities and privileges of different sections, (v) lack of unrestricted choice of occupation and (vi) restriction on marriage ( pp. 2-17). It follows that membership in a caste is hereditary. This inherited membership is fixed for life, because the individual cannot change his caste by any effort of his own. The caste in the past was united by a common traditional occupation. But Brinivas (1966) has tried to show that mobility was possible though not easy, in the traditional system ; and that it did actually occur occasionally. The traditional system allowed individual castes to move up or down, the system itself remained unaltered. In other words, there was only positional and not structural change. This kind of movement, however, where a caste is the unit of mobility, is very different from that which is becoming increasingly common in modern India. The latter allows greater scope to the individual as the unit of mobility and tends increasingly to relegate caste to a marginal position (Bataille, 1969, p.58). Thus two different types of change in the hierarchical relationships among caste groups may broadly be conceived of. The first refers to change in the relative positions of the groups in the caste hierarchy. This type does not impair the caste system as a form of social stratification. The second type refers to a change in the very tendency of hereditary groups to be ranked. This leads to the transformation of caste system itself ( D'Souza, 1967, p.195). Since the nineteenth century, the closed social systems have been undergoing a process of transformation into more open systems and further, this process has been accelerated during last two decades.





As is generally known, the caste system, as a whole, constitutes a status hierarchy with the Brahmins at the pinnacle and the Scheduled Castes or so-called untouchables at the base. (Thus the Scheduled Castes are characterised by the lowest social or ritual status in the caste hierarchy, as well as by very low position on the socio-economic status. These structures had, on account of their low social and ritual status, been subject to a variety of disabilities under the traditional system. All through the ages, the untouchables suffered from social injustice and exploitation which prevented them from rising above the social status fixed for them by exploiters. (The untouchable caste, being on the last rung of the social ladder, was deprived of entry into social occupations which were relatively cleaner or well paid and the field of its activities was restricted to somewhat unclean and menial jobs which yielded low incomes.) They were associated with a variety of traditional occupations, such as scavenging, cobbling, disposal of carcasses, basketry, etc. These castes in the past had no access to education. The road to knowledge was closed to them. Consequently, these castes have remained socially, economically and educationally backward. Hindu society insisted on the segregation of the untouchables and would not allow them to live inside their own areas. Their social position was highlighted by the fact that they were generally required to live at a distance from the main village settlement. Residential segregation was somewhat strictly enforced.

In traditional Hindu society, there were legal and ritual sanctions which prevented the lower castes from imitating the life styles of the upper castes. Apart from this, there are certain elements in the life style of the Scheduled Castes which



are perhaps ranked even lower in the traditional Hindi scheme of values. Foremost among these are the ones which pertain to their diet. Different items of food and diet are graded carefully in Sanskrit Hinduism, and in any given region, the social rank of a caste is closely related to the food habits of its members. In general, meat eating is ranked rather low, Schedules Castes not only eat meat, but particular kinds of meat which we hold to be especially unclean. Those among them who eat beef ( or have the tradition of beef-eating) are assigned the lowest social rank ( D'Souza, 1967, p.91).

Low position of the Schedules Caste has been described by Blunt (1969) who observes : At all times, the Brahmin priesthood has endeavoured to keep them segregated, not only from Hindu Society, but from the Hindu religion and the Hindu ceremonial ; they were not allowed to hear, much less study, the Vedas, they must not enter the temples, they must celebrate all ceremonies without using the mantras and no Brahmin would carry out any domestic ceremony for them" (p.336). There are evidences which show that Schedules Castes have remained deprived of all the human rights and performances and as Prabhu (1955) says that they are not even allowed the consideration which may be shown to animals. The 1931 Census lists the disabilities of the untouchable Hindu castes as falling under religious, social and civil areas. The District Gazetteers and many writers have presented a graphic picture of the oppression on the untouchables by the upper caste Hindus. They were not allowed to touch materials for use by them ( upper caste Hindus). They were denied access to the temples and the service of the Brahmins, barbers etc. They were not allowed to enter school



precincts and to draw water from common village wells. According to Ambedkar (1948) the notion of defilement, of pollution and contamination by touch is at the basis of untouchability. Though defilement is not new to Indian society, but, as it is practised by the Hindus, is different in form. Ambedkar (1948) says : "Notion of defilement prevalent among the Hindus is not different from that which obtained in primitive societies but there is another form of untouchability observed by the Hindus. It is hereditary untouchability of certain communities (p.14). The Hindu society is distinguished from other societies in this type of untouchability, as Ambedkar (1948) says : " This type of untouchability among Hindu stands in a class by itself..... there is nothing which can make the untouchables pure, they are born impure, they are impure while they live, they have the death of the impure, and they give birth to children who are born with the stigma of untouchability affixed to them" (p.21).

The high caste Hindus have connected the concepts of Karma and rebirth with the practice of untouchability. One is born an untouchable because of Karma in one's past life. Good deeds lead to good Karma and bad deeds lead to bad Karma. Bad Karma leads one to low birth i.e. untouchable. This is the philosophical justification forwarded by high caste Hindus in favour of their oppression towards untouchables.

✓ The social reformers of the country from time to time have tried to raise the social status and civil conditions of the untouchables. Raja Ram Mohan Roy, Swami Dayanand Saraswati and Dr Annie Besant championed their cause for social justice by organising movements. A few legislative measures for



improving their conditions were also adopted. But all there were insufficient to fight the vested interests. It was Mahatma Gandhi who for the first time waged a war against untouchability. He called them Harijans (children of God ) in a bid to remove the social stigma attached to them. He called upon the nation to end untouchability which he described as an impassable barrier in the nation's path of progress. It is not necessary to recount here the heroic efforts of Gandhiji for viging civic rights to Harijans, but through his personal efforts, both in practice and precept, he could be able to change many minds in favour of Harijans and secured an unprecedented share of social mobility for them. His gospel of equality spread through the country and the stage was set for the statutory protection of the untouchables. The Congress Governments in several provinces in British India passed legislation for the protection of the Harijans. (But the real progress in this direction was made after the attainment of Independence. It would not be out of place here to mention of Marxist oriented social reformers and political workers who took up the issues of emancipation of Harijans and fought the political battles to create consciousness in the society for granting social and political rights to them.

After the attainment of Independence, the Indian Government has been giving high priority to ameliorate the condition of Scheduled Castes. The Constitution of India provides for the safeguard of their rights and interests and to remove the social disabilities from which they have suffered for centuries. The Article 17 of the Constitution declares, "Untouchability is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of untouchability shall be an offence punishable in accordance with





the law". The Indian Government as well as the Governments of the Indian States have taken various steps to promote education among them and also to raise their economic and social standards. They have also been granted political rights through various enactments.

The cluster of Scheduled Castes, a social category comprising of several castes, reflects the basic features of the Hindu caste society. The cluster of Scheduled Castes, it seems, is a micro system of the macro system. The sub-system of Scheduled Castes is, to a lesser extent, a replica or a mini form of the wider caste system. Among them also, every thing of caste community relations hold good especially the structural attributes of Hindu society, namely, hierarchy, endogamy and dispute about their relative status. But in comparison to the privileged castes, they formed a homogeneous group. All of them occupied low position socially, educationally, economically and professionally.

#### Demographic Profile :

The distinguishing characteristics of Scheduled Castes are their rurality, illiteracy, economic backwardness and social retardation. The Scheduled Castes and tribes form the 'Core' among the weaker sections in India (Desai, 1974).

In the 1971 Census, the Scheduled Castes in India numbered 82.48 million, in Bihar it was 8.38 million forming 14.6 percent and 14.11 percent respectively of the total population. Appendix-I shows the distribution of Scheduled Castes state-wise ( for India ) and Appendix -2 gives the Scheduled Caste population district-wise ( for Bihar). Nearly 88 percent of the Scheduled Caste population live in villages as against 77 percent of the total population. The level of literacy in



the Scheduled Caste has been very low. The literacy among them was 8.5 percent in 1961 and 10.3 percent in 1977. Literacy <sup>among</sup> females was 6.4 percent in 1971. Not only they are poor, but they are also deeply in debt. The National Sample Survey ( No. 95, 16th round) shows that 62 percent of rural households and 47 percent of urban households are in debt. Their credit needs to meet household subsistence expenses are met by money-lenders. Three-fourths of the Scheduled Caste cultivating households cultivate less than 5 acres of agricultural land.

#### Education of Scheduled Castes :

Scheduled Castes were denied right to education during ancient India. During medieval period, muslims established schools for their children. The structure and nature of the Hindu schools remained the same as it was in ancient India. The indigenous schools during the early British rule did not allow students from Scheduled Caste ( Singh, 1979). There is no doubt that with the advent of British rule, some innovations were introduced in Indian schooling system, yet the changes did not percolate to Scheduled Castes. Even the secular nature of education introduced by the British ruler failed to have any visible impact on the Scheduled Castes because of their centuries of social segregation. The official schools established by the British Government in the beginning did not admit the children of the Scheduled Castes because the policy of the Government was to educate only the upper classes, and culture was supposed to " filterdown" from them to the lower classes. Moreover, if any such children were admitted,



the upper classes, who were the only school minded classes of the day, would have boycotted the schools completely. Even the teachers, who were mostly Brahmins would have refused to teach the Scheduled Caste children. Government was unwilling to fight such prejudices on grounds of religious neutrality. Mission Schools were open to them, but not a single child could be admitted there ( Srikant, 1964)

Perhaps the first step taken in the education of the Scheduled Castes was to throw the Government schools open to them. This may be considered a landmark in the history of education of this most unprivileged group of the society. The honour of fighting this goes to an unknown Harijan of Dharwar who, as early as 1856, applied for admission of his son to the local Government school. His application was not accepted and the matter was referred to the Government of India and the Court of Directors who ultimately decided that the educational institutions of Government must be open to all classes ( Letter No. 111 dated 23rd January, 1857, Govt. of India and Despatch No. 58, dated 28th April, 1958 of the Court of Directors).

The Education Departments, in the light of above decision, adopted the policy that children from the Scheduled Castes shall be admitted to all Government schools. Upper caste people resisted this decision. In the beginning if a Scheduled Caste pupil was admitted, all the children of upper caste were withdrawn (Srikant, 1964). In order to meet this situation, two methods were adopted : (1) separate Government schools for Scheduled Caste children were established, (ii) special encouragement was given to missionary schools for admitting Scheduled Caste children. But the progress was



very low as is evident from the Indian Education Commission Report (1882) which says that the education of Scheduled Caste children was almost totally neglected. The Commission made two recommendations : (i) the establishment of special school or classes for children of Scheduled Castes should be liberally encouraged in places where such children are sufficient in number to form separate schools or classes and/or where the schools maintained from public funds do not sufficiently provide for their education, and (ii) every institutions maintained by or receiving aid from public funds, whether provincial, municipal or local, should not refuse admission to children of the Scheduled Caste on the ground of caste alone. It was difficult to find sufficient number of Scheduled Caste children at a place to form a separate school. The second recommendation was thus more operative because it threw open aided schools also to Scheduled Castes. This was a great step ahead in view of the fact that secondary and higher education were provided mainly by the private enterprise. Both these recommendations were accepted by the Government. This may be considered as the real beginning for providing education to Scheduled Castes.

Progress of education among Scheduled Castes remained very unsatisfactory till 1921. Some separate schools were started, but teachers were not available for such schools because upper caste Hindus were not prepared to work in these institutions. Students from Scheduled Castes were admitted to common aided schools, but since untouchability was strong, several uneducational practices were adopted.





The Scheduled Caste students were made to sit apart from other students. If the school was in a temple, they were to sit outside the temple. The teachers did not want to touch them and their books or exercise books. The Department had not framed any rule in this regard. The school rules simply provided that Scheduled Caste students should have 'Protection from sun, wind and rain' and should receive an adequate share of the instruction provided by the schools'. These rules could not compel the teachers to allow Scheduled Caste students to mix with other students and to touch their books. The following figures will give progress of education among Scheduled Castes during 1921-22 in India.

TABLE -I

Enrolment of Scheduled Castes (1921-22)

Stage	Total enrolment		Enrolment of SC		Percentage of Scheduled Castes to the total	
	Male	Female	Male	Female	Male	Female
College	57,610	4,227	322	2	0.5	0.2
Secondary	212,788	5,818	2892	40	1.3	0.7
Middle	410,255	24,555	7083	454	1.7	1.8
Upper Primary	495,784	50,682	16479	1206	3.3	2.4
Lower Primary	5,103,720	1246,961	429,981	46,587	8.4	5.2
Special Schools	121,140	11,955	2,105	566	1.7	4.9
Private Institutions	561,545	77,580	11,017	1,521	1.9	1.9
Total	6,962,842	1,418,422	469,878	68,376	6.7	4.8



The Scheduled Caste population was about 15 percent of the total population at this period. It may be seen that educationally this section of the society was very backward. Not only this, wastage in the Scheduled Caste population was very high as compared to wastage among others. This problem was more acute among the girls of Scheduled Castes.

A new development in the education of Scheduled Castes began with the transfer of education to Indian Control in 1921. It was by now realised that the problem of the social amelioration and education of the Scheduled Caste was inextricably bound up with the abolition of untouchability and that an attempt had to be made to abolish untouchability itself. A new policy was adopted which was to abolish all distinctions of caste and creed in elementary schools. As such the earlier policy of establishing separate schools was abandoned. Teachers were forbidden to practise untouchability in schools and it was laid down that all students of elementary schools, irrespective of caste, should mix together freely and share all the school programmes in common. If available, Scheduled Caste teachers were appointed for common schools. These administrative decisions could not help much to popularise education among Scheduled Castes, mainly because of the lack of social transformation. This was done by Gandhiji and his efforts for the liquidation of untouchability created a necessary social background for the development of education among Scheduled Castes. Along with the efforts to create social awareness, programmes for expanding education among Scheduled Castes were also taken up. Efforts and programmes for the development of Scheduled Castes received many



encouragements after the attainment of Independence. A large number of scholarships were instituted for their children, hostels were started for them with free board and lodging and grants for purchase of books and for subsistence were made available to them. As a result of these measures, the education of the Scheduled Castes progressed during 1921-41 and the speed of progress became higher during 1947-61. Table 2 gives the position of enrolment of Scheduled Castes during the year 1960-61 at the elementary stage of education.

TABLE- 2.  
Enrolment of Scheduled Castes (1960-61)

State	Proportion of SC to total population	Enrolment of Scheduled Castes at				Total	
		Primary Schools		Middle School		Enrol- ment	Percentage
		enrolment	Percentage	enrol- ment	Percentage		
Andhra Pradesh	13.8	4,28,119	16.0	32,325	9.2	4,60,444	15.2
Bihar	14.1	2,66,396	9.8	61,423	7.6	3,27,819	9.3
Gujrat	5.7	43,379	6.1	1,04,234	6.8	1,47,613	6.6
Kerala	8.4	1,96,212	10.9	65,235	8.5	2,61,447	10.2
Madhya Pradesh	13.1	1,57,087	9.3	39,446	8.1	1,96,533	9.1
Madras	18.0	4,24,175	17.0	1,29,037	11.6	5,53,212	15.3
Maharashtra	5.6	1,78,086	10.0	2,48,196	10.2	4,26,282	10.1
Mysore	13.2	1,34,326	10.5	73,305	6.3	2,07,631	8.5
Punjab	20.4	1,22,004	12.3	29,297	9.2	1,51,301	11.6
Rajasthan	16.7	38,654	4.4	11,248	3.6	49,907	4.2
Uttar Pradesh	20.9	5,65,822	14.3	67,197	12.2	6,33,019	14.0
West Bengal	19.9	4,59,803	17.4	27,490	12.2	4,87,293	17.0



The progress of primary education varies from State to State, though the over-all picture is not encouraging. The problem seems to be serious particularly in Rajasthan, Bihar, Uttar Pradesh and Punjab. It would be worthwhile to mention for the sake of comparison that the percentage of enrolment in Bihar in 1960-61 was 40.10 as against 9.30 for Scheduled Castes.

During the period 1960-61 and 1974-75, there has been considerable expansion in enrolment at various stages of education of Scheduled Castes. During this period, the enrolment of Scheduled Castes had increased from 3.20 million to 7.56 million in Classes I to V and from 0.92 million to 1.40 million in Classes VI to VIII. The total enrolment in 1974-75 as percentage of the population in the corresponding age group was 67.1 percent in classes I to V and 22.7 percent in classes VI to VIII for Scheduled Castes as against 86.7 per cent for classes I to V and 40.2 percent in classes VI to VIII for other communities ( Report of the Commissioner for S.C. & S. T. - 1975-76). Appendix 3 gives the State-wise enrolment of Scheduled Castes. It may be noted here that in 1975-76 the share of enrolment of Scheduled Caste and S.T. to total enrolment was 11.4 percent for classes VI to VIII ( Working Group on Universalisation of Elementary Education, 1978). Nautiyal and Sharma (1979) made an attempt to measure the extent to which Scheduled Castes are educationally equal to other communities. The measure used for this purpose was coefficient of educational equality which is a comparison of proportion of Scheduled Castes enrolment to other communities and proportion of Scheduled Castes population in relation to





other communities. If the value of co-efficient of educational quality is 100, it means the equality of Scheduled Castes with other communities. For 1970-71 data, this ratio worked out at 75.2 for Primary Education, 47.0 for Secondary Education and 24.0 for general higher Secondary Education. For Bihar, this ratio was 95.5 for Primary Education and 43.9 for Secondary Education. At the national level, there is much to be done for development of education among Scheduled Castes and in the case of Bihar, the situation is even worse. At the higher educational stage, the situation is alarming : the condition has not improved in the subsequent years. The coefficient of educational equality has been worked out as 11.1 on the data of 1977-78 for higher education. The problem of education of Scheduled Caste is thus alarming. The intensity of problem varies from State to State and even within a State, there is areawise variation. Their share in educational advantage is low both in quantity and quality ( Appendix 3 & 4). The problem of educating Scheduled Caste is thus complex in nature (Appendix-4 & 5). An all-out effort has to be made to solve the problem.

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1. Report of the Commissioner for Scheduled Castes and Scheduled Tribes, 1975-76 and 1976-77 (twenty-fourth report ) part-I, N. Delhi, Govt. of India, 1978).
  2. Ministry of Education and Social-Welfare, Working Group on Universalisation of Elementary Education, New Delhi, 1978.



The educational backwardness of Scheduled Castes has been studied in the past in terms of enrolment ratio and drop out rate. Almost all the Government statistics on education provide enrolment ratio for all stages of education. An over view of their educational backwardness in terms of enrolment ratio has also been presented in the foregoing page. It is worth-while to present here the extent of wastage among Scheduled Castes and its causes.

Bose (1969) found a very high rate (89.7%) of drop-out in disadvantaged class at the Secondary level of education. This study as well as some other studies (Kulhali, 1966) : Ramana, Sethi and Chauhan, 1966) have shown that wastage is caused mainly by economic and social factors. This specific cause has been interpreted in two ways - (i) Education costs directly something to the parents and (ii) Poor parents employ their children in some form to earn something. Gadgil and Dandekar's (1955) study, though indirectly, supports the view that there is greater wastage in lower castes. Chikermane (1962) reveals that presence of large number of illiterate members in the family is positively related to phenomenon of wastage.

As illiteracy is low among Scheduled Castes, this study also suggests that they are greater sufferers from the phenomenon of wastage. Among the other causes of wastage which greatly affect the Scheduled Castes are stagnation, absence of relationship between educational systems and economic needs, parental opposition, indifference of parents, early marriage,



irregular attendance, lack of proper environment at homes (Provincial Board of Secondary Education, Bombay, 1941).

Shortlidge (1976) has shown that the ability of a family to purchase labour saving equipment and to absorb the costs of studying a child to school are major determinants of school attendance. Girl's chance of attending schools increases if both the parents had attended schools. The findings of the study are important for planning the education of Scheduled Castes.

Singh and Bose (1969) study is the latest on wastage among Scheduled Castes on the data of Bihar. The study shows that gross wastage rate varies from 75.7 to 78.7 for classes 1 to 5 during 1959-73. The enrolment of Scheduled Castes in 1969-70 was 30.6% of the total children in the age group 8-11 years while it was 11.05% in the age group 11-14 years. In 1973-74, the enrolment was 30.7% in the age group 6-11 years and 12.32% in the age group 11-14 years. Wastage among Scheduled Castes for 1973-74 (Cohort of 1973 in Class I) was 85.2. The conclusion of the study is that dropouts are mainly among children coming from poor and culturally backward families.

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## CHAPTER 2 - 2

PURPOSE OF THE STUDY

Educational reconstruction has been one of the most important aspects of the programmes of national development in India. However, education cannot be considered in a vacuum. It is a sub-system of the society and as such is closely related to social, cultural, economic and political aspects. It highly reflects the characteristics of the society. The Indian society is highly stratified and inequalitarian in practice. The economic power and political power are vested in the elite, and the vast portion of the society is deprived of all the benefits of economic and educational developments. One of the important social objectives of education is to equalise opportunity through which the under-privileged may be enabled to improve their conditions. In the absence of equality of educational opportunity, the aim of building up an egalitarian society based on social justice will remain a far cry.

The discussions in the previous chapter lead us to conclude that even in the post independence period\* despite several constitutional provisions\* availability





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of facilities like free schooling, free books and scholarships, the educational gap between scheduled castes and other communities has remained wide. The gap is alarmingly wider at the higher stage of education. Apart from abject poverty, they are also culturally and socially disadvantaged. Home is considered as a major factor of educational attainment; better home means better education, and hardly a few scheduled caste homes have educational environment. Apart from all these, perhaps, they are not in a position to realise the value of education for their all-round development. Is it because education is not up to their expectations and needs ?

Education, in the modern sense of the term, can be viewed as : (i) method of equipping the members of a society to perform the task useful for the current and emergent needs of the society, (ii) an instrument of social change, and (iii) a tool of economic development. If a section is deprived of education or it remains educationally backward, there will be lack of totality in the society. It has already been pointed out that there exists a set of socio-economic barriers for the scheduled castes in the way of equalising educational opportunities. Unless these barriers are well identified, any attempt to equalise educational opportunities will bear no fruit.



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So far the efforts of the Governments have been to stress upon granting financial and material assistance to the weaker section of the society. It is needless to recount such programmes for scheduled castes and tribes, but one thing is sure that there are several pitfalls in such schemes ( Srivastava, 1971; Sachchidanand, 1967). By now it is abundantly clear that our past strategy as outlined in the Sargent Report (1944) or Indian Education Commission Report ( 1964) to lay stress on economic help without any economic and social reconstruction has not paid dividends. Education in India is affected by economic policies ( Shortlidge, 1977). Although the infrastructure for education is important, the fact that more than two-third villages in India have primary schools, almost all the pupils from Scheduled Castes get scholarships, in most of the cases free books and hostel facilities are provided, suggests that the emphasis on providing facilities will have limited future success unless it is matched with their social, economic and political needs.

Secondly, we did not provide for compensatory education so as to offset the deficiency of educational opportunities which parents of the scheduled caste are unable to provide for their children. Thirdly, despite the fact that war against untouchability has been won, but the defect in the policy of our educational system gives a leeway to the elite to have a parallel system of schooling, at least at the primary level, which is so expensive that the poor cannot think of sending their children to such schools. In these



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high fee schools there is no wastage (Singh and Bose, 1969).

There is thus a need to devise new strategies for educating scheduled castes by identifying their basic needs for development. Education to be effective and enduring must be able to serve as an instrument of meeting their developmental needs. The study assumes four basic needs namely, social needs, economic needs, educational needs and political needs. The social needs relate to their positions in the society and inter-caste and intra-caste relationships. The economic needs relate to agriculture, cooperatives and cottage industries. These economic activities also have certain social sanctions and values attached to them. The acceptance or rejection of innovations is, therefore, very much dependent on them. The educational needs relate to their desires and motivations for higher education. They also include the role of education in social change and economic development. The educational needs are important to plan and to make provision for higher education and training for their development after attaining the minimum functional literacy. The political needs relate to the emergence of a new leadership and a participant elite in the context of changing situations, whether there is clash between them and need to resolve the differences and to work in close cooperation with each other.

The study, therefore, has the following objectives:-



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- (i) Assessment of educational backwardness of the scheduled castes in terms of -
  - (a) their enrolment ratio at the various levels of education as compared to the general enrolment ratios
  - (b) their development rate at various educational values, and
  - (c) their performance at various educational levels as compared to the general educational standard.
- (ii) Identification of their social, economic, educational and political needs.
- (iii) Preparation of a plan for their educational development so as to satisfy their needs.

A need based plan of action, it is hoped, will evoke more positive responses from the scheduled castes than the plans formulated earlier.

On the basis of the foregoing discussions, the following research questions have been formulated:-

- (a) Does the enrolment ratio among scheduled castes differ from general enrolment ratio at various levels of education ?
- (b) What are the factors ( social, economic, psychological, agricultural, and educational) that handicap them to avail the facilities offered to them ?





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- (c) What are the developmental needs of the scheduled castes ?
- (d) What are their potentialities to meet the developmental needs ?
- (e) What provisions of special training are needed to utilise their potentialities ?
- (f) What special facilities and innovative programmes should be arranged for them ?
- (g) What should be the plan of action ?

By now, it has been abundantly clear that the plans and programmes formulated for the educational developments of scheduled castes have not been able to benefit them to the desired extent. It is hoped that a plan formulated after careful examination of their needs will bear more fruits. The need based plan of action will evoke more positive response than those which were based on theoretical formulations.



## METHODOLOGY OF THE STUDY

This study considers various aspects of the scheduled castes and it is multi-dimensional in nature. Such research project is beset with several problems at each stage of formulation, implementation, designing tools and techniques, analysis and report writing. Thus from the very beginning all the research activities were organised in a scientific form.

This chapter presents a detailed description of the research design and plan for the project and the way in which the design was executed.

Procedure

In order to discover the various dimensions involved within each concept, the following procedures were adopted :-

- (i) A comprehensive review of literature was made on the sociological, educational, political, industrial, agricultural, credit and psychological dimensions of the weaker section in India with special reference to scheduled castes.
- (ii) Discussion was held and consultation was made with social scientists working in the connected



field and Government officials and others involved in various welfare schemes for the scheduled castes.

- (iii) A committee of experts from various fields of social sciences was constituted to discuss and finalise the dimension of the concepts to be used in the study.
- (iv) Categories of terms were determined and definition of each term was developed.
- (v) The terms defined were given to experts for comment and the terms were re-defined to suit the frame of this study.

#### Concept formation

As an outcome of the procedure adopted to finalise the various dimensions involved in the study, the following operational definitions were decided for the various terms :-

- (i) Advantageous position : The relatively better position of a scheduled caste group over the other scheduled caste group on the basis of an index comprising social, economic, educational and political positions in society.
- (ii) Basic need : It includes minimum requirements regarding shelter, cloth and food. If these are not fulfilled, it would not be possible for scheduled caste community in our study to utilise the



facilities available to them in other walk of life, e. g. education, employment etc.

(iii) Educational facilities : It includes the facilities available to scheduled caste community in Bihar in respect of admission in schools and colleges and other institutions, and availability of hostels, scholarships, books, book-grants, financial assistance and compensatory education.

(iv) Non-utilisation of Educational Facilities :

It means (a) number of reserved seats for scheduled castes that remained unfilled during 1977-79, (b) amount granted for purposes of scholarships and financial assistance to scheduled caste during 1977-79 but were either not utilised or utilised for other purposes not exclusively beneficial to this community.

(v) Factor of Non-utilisation : Following factors were noted as important in non-utilisation of educational and employment facilities provided by the State and thereby causing great handicap to educational adaptation, social ambition and performance.

- (a) The per capita income of this community lying below the corresponding figure for Bihar ;
- (b) Cultural deprivation because of very low social position in the traditional social hierarchy ;
- (c) Attitude of other communities towards scheduled caste ; and
- (d) Inability to realise the economic utility of education.





(vi) Education Adaptation : This means-

- (a) adjustment with school experiences such as relation with fellow students, teachers and others
- (b) adjustment with curriculum and areas of difficulty in learning the subject ; and
- (c) participation in co-curricular activities.

(vii) Social Ambition : Ambitions are the ideally set goal which an individual sets in life. The social ambition is the goal set by an individual in respect of choosing his marriage partner, envisaging the position for his family members in the society, his educational level, occupational position, and his position in the society.

(viii) Performance : This means the personal achievement in the process of performing task in response to his ability to be reflected in -

- (a) behaviour,
- (b) the completion of an intended action, and
- (c) the observable exercise of a skill in regard to the curricular, co-curricular and occupational activities.

(ix) Higher institution of education : This means -

- (a) technical colleges and institutes in Patna district which include Engineering college, Medical College and Agricultural College, and
- (b) non-technical colleges and institutes in



Patna district which include law colleges ; colleges of education ; Commerce & Science Degree Colleges and P. G. Department in Arts, Science, Commerce, Law and Education.

- (x) Social Inequality : Social distance between scheduled castes and non-scheduled castes excluding scheduled tribes.
- (xi) Economic Inequality : The existing economic distance between scheduled castes and non-scheduled castes excluding scheduled tribes. Economic inequality within the scheduled castes will denote the existing gap among high, medium and low economic status groups of scheduled castes.
- (xii) Immediate job barrier : Poverty of scheduled castes creates barrier in utilising the educational, economic and job opportunities meant for them. They only understand how to get some immediate job for livelihood wasting thereby the huge resources meant for their better prospects.
- (xiii) Better prospect : It means improvement in their situation to get rid of backwardness in availing the educational, economic and job opportunities meant for them.
- (xiv) Parents' Unwillingness : Parents' unwillingness to send their wards to school is based on the assumption that they are in the state of cultural deprivation and they feel psychological fear to come up. Even if they showed their fear, they are bound



by the impact of society's negative pressures in coming up. Also, education as such has no significant value for them.

**Problem of Adjustment :** It denotes the degree of acceptability of the school experiences.

) **Family Experience :** This means the degree of adjustment of students with their family members and family environment.

) **School Experience :** This refers to the degree of adjustment of students with institutional environment which includes relation with other students and teachers and adjustment with other facilities which are available.

1) **Social Distance :** This refers to centuries of social deprivation, psychological depression, and inaccessibility to education of scheduled castes. This has made them socially separated from the rest of the society in respect of mixing together, living in neighbourhood, taking meal together, developing friendship and attending social functions with other castes.

Existing distance between scheduled castes and non-scheduled castes in social system determines social distance.

**Social Transformation :** Constitution of India provides equality to all citizens and the Government has framed certain laws to protect the interests of the scheduled castes and scheduled tribes. The extent



to which scheduled castes have shed their psychological fear and adopted the modern social ideas regarding casteless society, equal status for women etc. has been termed social transformation.

(xx) Social Activity : This means participation of scheduled castes in social customs, organising social welfare programmes and utilisation of mass communication media to equip themselves with changing dimensions of the society.

(xxi) Change Orientation : This refers to the preparedness to accept modern ideas of social behaviours and devising innovation to change their lot.

(xxii) Economic Status : This relates to the way of expenditure on food, cloth, education of children, use of alcohol and intoxication, entertainment and health care ; (i) availability of gainful employment (ii) possession of and income from land, cottage industry and livestock ; and (iv) saving.

(xxiii) Developmental Needs : This means the requisites for their development on social, economic, political and educational fronts. This involves their aspirational attitudes, preparedness to accept innovations, initiative to work in co-operation, capability to fetch and utilise the facilities meant for the community, and the orientation to take leadership in community and social work.

Operational definitions of the terms were necessary as the concepts used in this ( it is true for any study) have to be translated into observable





ideas. Every research project has its own meaning, objectives, and limitations and, as such, the variables used and defined in this study have their limited purpose. While defining these variables, it was also kept in mind that they do not depart conceptually from the general definitions.

The concepts used here are only symbols of the phenomenon being studied and are essential before coming over to actual operation of a research study.

Universe :

The focus of this study lies on assessing educational backwardness of scheduled castes and devising a need oriented developmental plan for them. In most researches, it is the population or the universe, which is the focus of interest. Universe means all possible respondents or measures of a certain kind. The portion of universe to which a researcher has access is called population. Assessment of educational backwardness of scheduled caste students at the primary and middle stage of education was done by their enrolment ratio and drop-out rate as observable in Patna district, whereas their educational backwardness at the secondary and tertiary stage of education was done by the enrolment-ratio, drop-out rate and performance at the examination as observable in the institutions of secondary and tertiary education in the entire Patna district.



The nature of universe was changed for identifying their developmental needs. It was assumed that students at the primary, middle and secondary stage of education are immature to spell-out explicitly what are their problems and what is needed for their development. Keeping this point in view, it was decided to encompass the adults of the scheduled castes bearing family responsibilities under the purview of the study to isolate the factors for non-utilisation or partial utilisation of facilities meant for them and to identify the factors which could help them to improve their lot by optimal utilisation of existing facilities or by devising some angle of practical conveniences and wider utility.

Students at the tertiary level assumed to be partially matured to explicitly spell-out their developmental needs. But it is required to supplement their views, aspirations and orientations by teachers at the tertiary level. Thus, students and teachers at the institutions of tertiary level of education in Patna district constitute the population for examining critically the existing structure of facilities and suggesting the desired structure of facilities to improve the lot of scheduled castes.

Sample :

As it was not possible to collect information from every respondent or unit of the population, it was not <sup>3</sup>essential either ; a fraction of it was, therefore,



chosen by the process of sampling. In reality, data are collected only from the sample but the sample data are used to make inferences about the population.

Multi-stage stratified sampling was adopted for selection of respondents to constitute the sample. Selection of respondents at the primary, middle and secondary levels of education was done in the following manners.

Three Blocks, viz. Dhanarua, Vikram and Patna Sader( Patna Urban (a) and Patna Urban (b) ) were selected randomly from the list of seventeen Blocks in the Patna district, the names of the Blocks with their total and scheduled caste populations are given in Appendix VI . At the second stage unit, ten percent villages/Mohallas were selected from each of the sampled Blocks with probability proportional to scheduled caste population of the village/mohalla. Table 3.1 presents the village/mohallas selected from the sample Blocks.

Table - 3.1

Block/Village	<u>Vikram</u>	<u>Dhanrue</u>	<u>Patna Sader</u>
1.	Fatut	Borahi	Kajipur
2	Barah	Moriawan	Nachhuatoli
3.	Kazirpur	Sanda	Rajendranagar
4.	Kali	Barari	Lohanipur
5.	Datiana	Kosut	Lidipur
6.	Bikram	Nadawan	Rajapur
7.	Arap	Pathrehut	Kaushalnagar



Block/ Village	<u>Vikram</u>	<u>Dhanrua</u>	<u>Patna Sadar</u>
8.	Mariwana	Harla	...
9.	Kopa	Bijpura	...
10.	Sorampur	Nadpura	...
11.	Bharatpur	Chatti	...
12.	Bhadsara	...	...
13.	Sarayia	...	...

A list indicating the castes of the scheduled castes was prepared for each of the sampled villages/mohallas in Table 3.1. Two respondents from each caste available in the village were contacted for canvassing the schedule. In case at least two families of a caste were not available in the village, the sample was supplemented by the caste/castes with maximum numbers of families.

This sampling design led to selection of 343 respondents as the data producing units for this study. The caste structure of the respondents' families can be seen in Table 3.2 for the three Blocks under consideration.

Table -3.2

Caste/Block	<u>Bikram</u>	<u>Dhanrua</u>	<u>Patna Sadar</u>	<u>Total</u>
1. Chamar	21	24	50	95
2. Musahar	36	30	8	74
3. Dom	20	20	25	65
4. Dusadh	25	28	12	65
5. Pasi	8	8	8	24
6. Mehtar	1	-	3	4
7. Dhobi	1	1	7	9
8. Nat	2	2	-	4
9. Kunjar	2	1	-	3
Total	<u>116</u>	<u>114</u>	<u>113</u>	<u>343</u>





Table 3.2 indicates that nine castes of the scheduled castes could be included in the sample : others were not available in the sampled villages/ Mohallas of the three Blocks of Patna District. The main characteristics of these castes are given in the following lines :

The Chamars have largest population (1971 Census) among the scheduled castes in Bihar. They are distributed throughout the State. Their main profession is shoe-making, farming and leather work. Traditionally, their female folks have been doing midwifery in villages.

The Mushahars are the third largest group among the scheduled castes (1971 Census). They are mainly farm labourers. Rats and perks are their favourite food.

The Doms are smaller in number as compared to the Mushahars, the Chamars and the Dusadhs. Their main profession is bamboo work. During marriage and other ceremonies, they collect the left-out foods. They also perform some rituals on dead bodies at the time of cremation.

The Dusadhs are the second largest scheduled caste in Bihar (1971 Census). They are supposed to be militant among the scheduled castes and some of them were employed in the past as the body-guards of rural land-owners. Most of them work as farm labourers.

The Pasies are economically better than the Mushahars and the Doms. Their main profession is selling the fermented juice of the palm trees (toddy).



The Dhobies are spread all over the State, with concentration in the cities. Professionally they are washermen.

The Nuts are comparatively smaller in population. They are well-known as snake-charmers and rope-dancers.

The Kunjars are agricultural farm labourers. They are landless but grow vegetables in farms of others on rent basis and sell them in the markets. They are spread all over the State.

Selection of respondents from the tertiary level of education was based on the following procedures. All the institutions of tertiary education were classified into two broad groups :-

- (i) professional, technical and general professional,  
and
- (ii) non-professional and non-technical.

There were 11 technical and 23 non-technical institutions in Patna district. One technical institution with maximum number of scheduled caste students and teachers, viz. Industrial Technical Institute, Digha, and two non-technical institutions with maximum number of scheduled caste students and teachers viz. Science College, Patna, and Patna College, Patna, were selected for this study. A list indicating caste, name and present address of scheduled caste students and teachers was prepared for each of the selected institutions. Ten percent random sample from each of the castes were drawn



with the constraint that at least two respondents be selected from the caste available in the list. This sample design led to the selection of 166 respondents to constitute the data producing sample for this study. The institution-wise figure is as follows :-

Science College	... 43	✓
ITI Digha	... 83	✓
Patna College	... 40	✓
Total	<u>166</u>	

The caste-wise break-up of the respondents from tertiary level is presented in Table 3.3

Table 3.3

<u>Caste</u>	<u>No. of respondents</u>
Chamar	42
Dusadh	54
Pasi	33
Dhobi	28
Mehtar	3
Mushar	4
Dhunia	2
	<u>166</u>

Thus, at the tertiary level seven castes were represented, of which six are common to castes represented in the sample from primary, middle and secondary stages.

In totality, ten castes of the scheduled caste are represented in this study. The size of the sample is 343 + 166 = 509 as against proposed number of 600, i.e.



85 percent of the target sample size were achieved as the data producing sample units.

The Tools and Techniques :

This is a non-experimental field study which has used questioning (interview) method because there is an immediate association between question and answer. The implementation of this method is difficult because an investigator has to establish a closer bond with the respondent. The respondents must be convinced that the Investigator would keep their answers confidential.

The single critical element is achieving success with the interview technique is the interviewee's ability to establish sufficient rapport. The interviewers were the senior Research Fellow and the junior Research Fellow working on the project. They were asked to contact the respondent twice or thrice for correct recording of the interview. Although it was a time consuming effort, but it was essential in order to make the interview meaningful. To facilitate the work of interviewers and interviewees, most of the items of the schedules were in structured form. The interview schedules used in the present study, contain questions as well as points for interviewers to keep in mind at the time of interview. Recording of data were done by both the Fellows in the schedule.

The Chief Instigator, in the beginning, accompanied the Research Fellows to the field study and





conducted the interview himself in the presence of the Fellows. After a week, they were left alone, but their work was regularly checked in two ways. At the first, the Chief Investigator made surprise checking of the places to be visited by the Research Fellow. At the second place, ten percent of the filled up interview scheduled were checked up at the spot by the Chief Investigator to ensure the correctness of the entry of the responses.

The main instrument of data collection was interview schedule. As there are two populations, viz. heads of the households for the primary, middle and secondary stages of education and the students/teachers for the tertiary stage of education, there were also two sets of interview schedules, each one meant exclusively for one population. To simplify, the primary, middle and secondary stages have been named as lower level and the tertiary stage of education as higher level. In order to save the time of the interviewer as well as the respondents, most of the questions were put in structured form. It is more with the heads of the household than with the students/teachers at the tertiary level. They also include some cables in order to gather more information in lesser time. Similarly, there were also Yes/No types of questions. There were greater number of weighted questions in the schedule for students and teachers at higher level but the interview schedule for parents of lower level of education includes more unweighted questions than the weighted questions.

So far the content of the question is



concerned, 76 questions (including sub-questions) are information-securing questions in students/teachers schedule at the higher level whereas the number of such questions in household schedules at the lower level is only 58. There are 84 reaction seeking questions in students/teachers schedule and 78 in household schedule. Thus, the number of reaction seeking questions is greater than the number of information seeking questions in both the schedules. If we look more specifically from the point of view of the content, we find there are 7 questions on identification, 36 questions on social status, 48 questions on economic status, 18 questions on political awareness, and 18 questions on educational adaptation and performance. Schedule for households includes only a few questions regarding educational adaptation and performance which was meant for verification of the facts given by the Government records.

All these tools were specifically developed for the purpose of this project. The interview schedules were a mixed-form of guide and schedule both. This was purposely done to help the interviewer at the time of interview and also for data analysis. It is interview guide in the sense that spaces have been provided against items on which the answers are sought so that none of the areas regarding which information have to be sought is left out. It is a schedule in the sense that the responses have to be recorded by the interviewer himself. And so, most of the items are in a question form and moreover is



in a structured form. This was also done to save the time. Items seeking information were put in tabular forms. This has helped in gathering more information in short time and space. Certain weighted questions (meant for measurement) were recorded by the interviewers themselves. These questions are for attitude measurement on point scale. In order to see that their results are correct and reliable, other tools have been administered to verify their results. In order to minimise the error and to verify the facts given by respondents, same questions are put to other population, so that the facts may be cross-verified.

As most of the questions in the schedules are structured, some questions in the schedule require psychometric measurement and they are on 3 point scale or four point scale. All the instruments were developed for the purpose of this study and their reliability and validity were also ensured. The schedules so prepared were sent to 25 experts from the fields of Education, Psychology, Sociology, Economics and Statistics requesting them to go through all the questions and make comments on their structure and also whether they covered the problems envisaged in the research project. The experts were also invited to meet in two sittings in which 15 of them turned up and the questions of the schedules were discussed. In the light of their suggestions, the questions were modified <sup>or</sup> changed. A pilot study was undertaken and the item analysis was done as a result of which some of the items were dropped from the schedules. The schedules were, thus, ready for use.



Interviewing is an art that requires careful study of the pertinent literature, appropriate training and guided experience for satisfactory performance (Goode and Hatt, 1954 p.443). Thus it was very necessary to orient the field investigators into the problems and techniques of interview. The field investigators, who were research fellows, were acquainted with the literature and given practical training in interviewing. In this study, such training was also necessitated due to the fact that a section of respondents, the head of the households, was illiterate and unaware of many present day social responsibilities. It requires trained personnel with adequate social insight to establish rapport with them. As Goode and Hatt (1954) says, "Neither reliability nor depth can be achieved, however, unless it is kept clearly in mind that interviewing is fundamentally a process of social interaction. Its primary purpose may be research but this is its purpose for the investigator. For the respondent, its foundation and meaning may be different. This is why they have suggested that the interviewer should improve insight into social interaction by

- (i) developing an alertness to the fact that there are many subliminal cues, and that one can learn to read them ;
- (ii) attempting to bring these cues to a conscious level, so that comparisons can be made with the hundreds of other observers and interviewers ; and (iii) by systematically checking and predictions made from these hunches, to see which are correct. All these considerations demand that an interviewer must be trained in the art of interviewing.





Thus the tools developed for the project in respect of their form and content, may speak of the special contributions in tools construction.

Field Work :

This includes the time schedule of the project, the organisational structure, and the inter-personal relationship among the staff members of the research team. Side by side, it also includes a brief report on various problems faced since the launching of the project till its completion and the strategies adopted to solve them. The strategies adopted were different for solving problems which were different in nature, sticking strictly to the point that the main work may not deviate from the principal objectives of the study.

The project was sanctioned for 24 months, It was launched in November, 1978. Three months' time was consumed in preparation. Another period of three to four months was taken in the preparation of schedules. Two complete months were spent in pre-testing of the developed tools. Data collection consumed eight months. Data processing and data analysis took another six months. It could be possible to submit the report to the N.C.E.R.T. by July, 1981.

Sl.No.	Work	Period
1.	Preparatory work(selection and appointment of staff, drawings of the sample ).	November, 1978- January, 1979.
2.	Tool construction	February '79-May, 1979.
3.	Pre-testing of the Tools	July-August, 1979.
4.	Data collection	Sept. '79-April, 1980.
5.	Data processing & Data analysis	May-October, 1980.
6.	Writing and submission of Report.	Dec., 1980-July, 1981.



Organisational Structure :

The organisational structure of the project is given below :

Even after completing their work, they remained attached to the project work with the same zeal and co-operations. The project has the following organisational structure :

- |  |                 |
|--|-----------------|
| 1. Project Director-cum-Principal Investigator | .. 1 (Honorary) |
| 2. Senior Research Fellow                      | .. 1            |
| 3. Junior Research Fellow                      | .. 1            |
| 4. Part-time typist                            | .. 1            |

Co-ordination :

The success of any research project depends to a large extent on the type of individuals entrusted with the task of carrying out the project and the quality of inter-personnel relationship among them. This includes inter-personnel relationship affecting the working of the project from within and outside. This includes network relations starting from the beginning of the project till its completion covering all the formal and informal parameters of the inter-personnel relationship among the members of the team. All the personnel of the project worked in close co-operation and with a team spirit. The work of the project suffered from time to time as no single Junior Research Fellow worked throughout the project.



## CHAPTER - 4.

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### General Characteristics.

This Chapter describes the general characteristics of the sample.

Caste Distribution : Scheduled Castes as a group have remained socially, economically and educationally deprived in our society. It has been revealed by some studies that post-Independence efforts, to escalate the status of this group, have predominantly been availed by certain castes of the group leaving remaining castes in the state of inertia. With this view, it was felt necessary for any evaluative study to focus attention on various castes of this group in order to assess their relative mobility. Table 4.1 presents the number of units from different castes covered by this study at the lower and higher levels of respondents.

Table - 4.1.

#### CASTE DISTRIBUTION OF RESPONDENTS.

<u>Caste</u>	<u>Lower Level</u>	<u>Higher Level</u>
Dusadh	65	54
Mushar	74	4
Chamar	95	42
Dom	65	-
Mehtar	4	3



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<u>Caste</u>	<u>Lower Level</u>	<u>Higher Level.</u>
Pasi	24	33
Dhobi	9	28
Nut	4	-
Dhumia	-	-
Kunjar	3	-
	<hr/> 343	<hr/> 166

Differences are observable in the respondents at lower level and higher level of education which is indicative of the gap at the educational levels. Among Mushars and Doms, this gap is very wide as the frequencies at the higher level are insignificant as compared to those at the lower level.

#### Family type and size -

Two types of families, viz. joint and nuclear were identified for this study. Groups of persons with one couple along with their unmarried or widow/widower dependents taking meal from the same common kitchen were treated as having nuclear family, whereas groups of persons with more than one couples along with their normal dependents taking meal from the same kitchen were treated as having joint family. Persons temporarily going outside or living with the family do not alter the nature or size of the family. Table 4.2 indicates the family type and size of the families of the sample for the households at the lower as well as at the higher levels of education.





Table - 4.2Type and Size of the Family.

Size/Type.	Lower Level		Higher Level	
	Nuclear	Joint.	Nuclear	Joint
Less than 5	83	18	2	7
5-7	51	91	11	30
8-10	8	55	4	48
11-13	-	22	-	16
More than 13	-	15	-	48
	142	201	17	149

At the lower level, 41.5 % of the sample were having nuclear families as against 10.2 % at the higher level. This is interesting and its latent meaning requires elaborate explanation. Lack of co-ordination among family members, social deprivation and cultural backwardness can be the various factors for more nuclear families among the rural folk. As higher education is mainly available to the affluent section of the Scheduled Castes, their responses towards better co-ordination at the grass-root level is quite understandable.

The average family size at the lower level was 4.7 as against 8.9 at the higher level. The larger family size at the higher level is readily understandable in the light of a greater number of joint families among them, which have ordinarily more family members. The nuclear families which



include normal unmarried and widow/widower dependents differ significantly in family size for lower and higher level respondents, the figures being 4.9 and 6.3 respectively. The nuclear families at the lower level may well be supposed to follow the ideal family size in tune with the national population policy. The larger family size at the higher level might be owing to increased number of dependents living with them for availing through the educated elite the benefits of economic and educational opportunities. The average family-size at the higher level and lower level was 9.3 and 6.8 respectively for joint families. This again substantiates our earlier explanation that there is greater co-ordination among the higher level respondents.

All these interesting findings led us to make further investigation by breaking-up families according to caste variations. The castewise break-up of the average family size is given in Table 4.3 below :-

Table 3.3  
Average Family Size.

Caste	Average family size	
	<u>Lower Level</u>	<u>Higher Level.</u>
1. Chamar	5.1	8.0
2. Mushar	4.9	11.2
3. Dom	5.6	-
4. Dusadh	6.4	10.4
5. Pasl	6.4	9.9
6. Mehtar	5.5	8.0
7. Dhobi	6.5	11.1



- 5 -

	<u>Average family size</u>	
	<u>Lower Level</u>	<u>Higher Level</u>
8. Nat	7.0	-
9. Kunjar	9.02	-
10. Dhunia	-	9.0
(Average) Total	6.2	9.66

This Table reveals that, on the average, family size of the Scheduled Castes was 6.2 at the lower level and 9.66 at the higher level. In other words, the average family size at the higher level was 1.6 times more than the corresponding figures at the lower level. Among the Scheduled Castes, Chamar, Mushar, Dom and Mehtar were having less than the average family size for the whole Scheduled Caste community at the lower level of education while Dusadh, Pasi, Dhobi, Nat and Kunjar recorded the corresponding higher figures. At the higher level, Chamar, Dhunia, Pasi and Mehtar were having less than the average family size for the whole community, while Mushar, Dusadh, Nat and Kunjar were with relatively higher figures for average family size.

#### Occupation

The profession which gives maximum income to the family was termed main occupation of the family. Table 4.3 presents the distribution of rural households according to the main occupation of the family.



Table - 4.3

Family occupation.

<u>Occupation</u>	<u>Lower level</u>
1. Casual labour	172
2. Regular labour	36
3. Caste occupation	27
4. Agriculture	11
5. Business	6
6. Service	78
7. Self Employment	10
8. Part-time work	2
9. Pension	1
	<hr/>
	343
	<hr/>

Nearly 50 % of the rural respondents were casual labours while merely 10 % were regular labours. This indicates the higher order of irregularity in their gainful employment and thereby reflects their pathetic economic status. A substantial portion of the head of household was found to be associated with regular employment condition, i.e. service. The service holders were 78 which constituted 23 % of the respondents. Not many of them are interested in their caste professions as only 27 heads of households were engaged in traditional profession to earn the major portion of their livelihood. This reflects two diametrically opposite phenomena obscured with the reality, viz. a change in their attitude owing to meagre gain associated with traditional profession and non-availability of new gainful innovations. Agriculture, business or other gainful occupations are rare





among this community as possession of cultivable land is beyond their approach. Moreover, they lack the entrepreneurial capabilities of risk taking.

### Income

The gross earning from all sources to the family during the month of June, 1979 was referred to as the monthly income of the family. The monthly income of the families covered during the survey is indicated below in Table 4.5 for the lower level i.e. as per responses from heads of households.

Table - 4.5

### Income distribution at the lower level.

<u>Income</u>	<u>No. of household</u>
Less than 100	57
100-150	44
151-200	59
201-300	93
301-500	39
500 & above	51
	<hr/>
	343
	<hr/>

The average monthly income was found to be Rs.266.66 for the family constituting 6.2 members. In other words, the per capita monthly income during the reference period is merely forty-three rupees at the current price, a figure much below the poverty line estimated for Bihar. The income distribution of the families of respondents from the higher level is presented below in Table 4.6.



Table - 4.6.

Income distribution at the higher leve.

<u>Monthly Income</u>	<u>Frequency.</u>
Less than Rs.200	5
200-400	42
400-600	50
600-800	25
800-1000	10
More than 1000	36
	<hr/> 166 <hr/>

The average monthly income for the families from the respondents at higher level of education was Rs.552 at the current price. This figure corresponds to over twice the average monthly income of the families at the lower level. The per capita monthly income turns out to be Rs.56 at the current price, a figure slightly over the poverty line. All these indicate that higher level educational adaptation is confined only to the upper economic status of the Scheduled Caste community.

#### Number of Earning Members.

Income distribution of respondents visualises that the families surveyed for lower level of education have per capita income much below the poverty line. Though this is indicative of their low income level, but, at the same time, inspires one to peep into the pattern of families in respect of their earning members. Table 4.7 indicates the number of earning members in the families surveyed.



Table - 4.7

Earning members in the family.

<u>Number of earners</u>	<u>No. of families.</u>
0	2
1	40
2	146
3	74
4	30
5	24
6	8
7	8
8	5
9	3
10	2
11 and above	1
	<u>343</u>

On the average, 3.1 members of the family were engaged in some gainful activities. In other words, fifty percent of the family members were engaged to earn bread for the family. This is indicative of large-scale disguised unemployment and lower rate of wages among the Scheduled Caste in rural areas.

#### Literacy

Literacy is another important variant of Scheduled Caste backwardness, specially in rural areas where this community is even now the victim of social, economic and cultural deprivation. In social hierarchy, education reflects the social, economic and cultural status of the respondents.



At the higher level, as the respondents are either students or teachers, the entire population is adequately literate. But at the lower level, where respondents are head of households, their literacy level has too large variation. Table 4.8 provides the literacy level of heads of households for the sample at the lower level.

Table - 4.8.

Literacy level among lower level respondents.

Illiterate	249
Literate upto primary education	43
Middle	31
Matric and above	20
	<hr/>
total	343
	<hr/>

Nearly seventy-two percent of the respondents were illiterate i.e. unable to read and write the alphabets of any script. They did not attend a school at any time during their childhood either. Twenty-one percent of the respondents had formal education below Matriculation and the remaining seven percent of the respondents are either Matriculates or with higher degrees.

Respondents at the lower and higher levels have the gap of one generation in the sense that the respondents at the lower level were generally guardians of students of Primary, Middle or Secondary levels. With this view, the literacy of father of respondents at the higher level was taken into account to assess their educational status. Table 4.9 records the literacy of the father of respondents at the higher level.





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Table 4.9

Literacy of fathers among higher level respondents.

Illiterate	7
Literate up to Primary	43
Middle	18
Matriculation	56
Intermediate	34
Graduate	6
P.G. & above	<u>2</u>
	<u>166</u>

Comparative study of Table 4.8 and Table 4.9 reveals some important features of educational disparity between the guardians of lower level students and higher level students and teachers. Contrary to a vast majority of illiterate guardians of the lower level students, a small percentage ( 4 percent) of guardians of the higher level students and teachers were illiterate. This indicates the speedy educational transmission from generation to generation. If we assign an index to each of the educational level, the difference of education at both the levels can be established.

Suppose the weight for the educational level considered in this study be .

- 1 for illiterate,
- 1 for Middle and Primary,
- 2 for Matric and Intermediate,
- 3 for Graduate and above,
- 6 for Post-Graduate and above.



An index, to measure the difference in educational level of the guardians of lower level and higher level students belonging to Scheduled Castes, was devised as -

$$I = \frac{\sum w_i d_i}{100 W} \quad \dots\dots (A) \quad \text{(Derivation is given in Appendix)}$$

where  $w_i$  = weight for the either level,

$W$  = the maximum value of the weight and

$d_i$  = difference of percentage between higher and lower levels.

The index suggested at (A) will assume the value zero for two identical groups. Deviation from the value zero indicates the possible divergence in educational level of the two groups. The upper limit of  $I$  will be + 1 and the lower limit will be - 1, indicating positive and negative divergence respectively. The computation of  $I$  for two groups in this study is given below in Table 4.10

Table 4.10

Educational level	Wt.	Percentage.			
		Higher	Lower	Diff.	Diff x Wt.
Illiterate	-1	3.7	72.6	- 68.9	68.90
P & M	+1	36.5	21.7	14.8	14.80
Mat. & Intr.	2	55.0	4.3	50.7	101.40
Grad. & above	3	4.8	1.4	3.4	10.20
					<hr/> 195.30

$$I = \frac{195.30}{300} = 0.651$$



The positive high value of 1 is indicative of existing great disparity in the educational levels of guardians of higher level and lower level students. The fathers of respondents of students of higher education and teachers on the one hand are much more educated than the fathers of the respondents of lower level.



CHAPTER - 5  
SOCIAL NEEDS.

Development is the process of change in the positive direction in multi-dimensional activities. Development is a relative term in the sense that if a section of society is more developed with respect to a particular section of society, it may be less developed with respect to some other section of society. For this study, development of Scheduled Caste community has been compared with the development of rest of the society excluding tribal community. The development has been evaluated on social, economic, agricultural, industrial, credit, political and educational fronts. The measures to patch up the existing gap between Scheduled Castes and the rest of the society, excluding tribal community, have been referred to as the existing gap between Scheduled Castes and non-Scheduled Castes. The demands and measures relating to (i) social and cultural aspects have been referred to social needs; (ii) economic aspects have been referred to economic needs; (iii) solving agricultural problems have been termed agricultural needs; (iv) fulfilment of entrepreneurial capability to initiate industrial activities has been termed industrial needs; (v) availability and adaptability of credit facilities have been termed credit needs; (vi) conflicts among themselves and motivation to work together for community and society have been termed as political needs; and (vii) educational adaptation and problems in educational development have been termed as educational needs. The various developmental needs are described in the following pages.





- 2 -

Social needs refer to the measures to patch-up existing gap between Scheduled Castes and non-Scheduled Castes (excluding the tribal) community in respect of social and cultural life. The social and cultural aspects, though influenced by economic, educational and other dominant variants, have various dimensions of their own, which include their housing conditions, social and cultural environments, existing social, religious, psychological and cultural distances and their willingness to participate in social activities. All these variants will be measured on appropriate scale and have been described on the following pages :

#### Housing Condition

Housing conditions of Scheduled Castes in rural areas were assessed as a factor in the evaluation of their social status. Out of 343 families contacted in the course of survey only 49 per cent of them possessed their own house while the remaining 52 per cent of the surveyed families had no housing facilities, they were passing their time in small thatched hut on barren unused land of landlord of the village or the Government. In spite of several announcements by the Government to handover such lands to them for their permanent settlement, no final solution to their problems has been made. Most of these unsettled slum-dwellers complained of land-lords hand in negating the Government's sympathetic action towards this down-trodden community. Surprisingly, this section of the



this section of the Scheduled Caste community was harassed by land-lords on the issue of settlement on the Government land. At the same time it shows the Government's weakness in dealing with them. Table 5.1 gives the percentage of population of Scheduled Castes with no (own) house to settle within various income slabs.

Table 5.1  
Income Distribution.

<u>Income-Slab</u> <u>(in Rupees)</u>	<u>Percentage</u>
Less than 100	50
100-150	57
150-200	61
200-300	48
300-500	52
500 and above	46
Overall	52

This table indicates that fifty two percent families of Scheduled Castes have no (own) house to live in and of the remaining families, the possession of house has remained only the symbolic enigma. Most of these families with their own house also remain deprived of other facilities like drinking water, light, locality and housing type land. The housing conditions were evaluated on considering the various factors with weights in their different values :

- (1) Weight on number of nucleus families in the house = 0, if the number of nucleus exceeds 4 ;



Weight on number of nucleus families

in the house = 1, if the number of nucleus families is less than 4;

- (ii) Weight on number of rooms engaged by the family = 0, if the number of rooms engaged by the family is less than two ;

Weight on the number of rooms engaged by

the family = 1, if the number of rooms engaged by the family is between 2-3 ;

" = 2, if the number of room engaged by the family exceeds 3.

- (iii) Weight on type of house in which the family lives is shown as :

Room	Wall	Floor	Index
K	K	K	0
K	K	P	1
K	P	K	2
K	P	P	3
P	P	K	4
P	P	P	5

P : Paccu

K : Kachcha



(iv) Weight on source

of lighting	= 0 for crude lamp;
"	= 1, for lamp with chimney ;
"	= 2, for electric lamp.

(v) Weight on drinking

water facility	= 0, for use of drinking water from river, pond or tank ;
"	= 1, for con on well or own well ;
"	= 2, for tap, hand pipe.

(vi) Weight on

locality	= 0, for dirty locality ;
"	= 1, for healthy locality.

Based on the aggregated sum of weights on these six factors, the housing condition of Scheduled Caste community in rural areas was assessed. Table 5.2 presents the caste-wise distribution of housing index (I).

Table 5.2  
Caste-wise distribution of Housing  
Index in rural areas.





Caste/Housing Index.	1-3 (0-3)	4-7 (4-7)	8-13 (8-13)	Average (1)
Ghamar	45	45	5	3.95
Wushar	30	43	1	3.98
Dom	5	59	1	5.35
Dusadh	25	40	-	3.96
Pasi	4	19	1	5.1
Montar	-	-	4	11.5
Bhobi	1	6	2	6.4
Nat	2	2	-	3.5
Kunjar	3	-	-	1.5
Total	115	214	14	4.4

This table indicates several important features of housing condition of Scheduled Caste community in rural areas. The housing condition was classified in three categories, viz. poor, normal, and good according to the values of housing index <sup>and</sup> according to the numerical values 0-3, 4-7 and 8-13 respectively. It was found that sixty-two percent of families of Scheduled Caste community live in normal category with housing index 4.7. One-third of the families live in poor housing condition, and nearly four percent of the families have good housing condition. The normal housing condition can't be confused with satisfactory level of housing condition, rather it only indicates the psychological satisfaction of the



Scheduled Castes that they have normal living condition as compared to those who are living in poor housing condition as they are socially too backward even to think of any better living condition.

On caste-wise distribution, the coverage of Lehtar, Dhobi, Nat and Kunjar is the small and conclusion drawn on the basis of this sample may have far wide fluctuations. Besides, among the castes with less than thirty families in the sample the housing condition of Doms appears to be the worst. The housing condition of Chamar, Mushar and Busadh is a little better than the poor housing condition. The average housing condition index in rural area was 4.4 which falls on the extreme lower part of the normal housing condition. In order to isolate the existing disparity in the housing condition of families at the lower level and the higher level of education, the housing index is shown in Table 5.3 for the Scheduled Caste respondents of the higher level of education, i.e. students and teachers most of whom enjoy the entire facilities meant for the Scheduled Caste community.

Table 5.3

Housing index for S.C. at higher  
level of Education.



Caste/Housing Index	1.5 (0-3)	5.5 (4-7)	11.5 (8-13)	Average (I)
Chamar	7	29	6	5.7
Dusadh	2	40	12	6.7
Pasi	5	24	4	5.6
Dhobi	2	17	5	7.8
Tehtar	-	1	2	9.2
Mushar	1	3	-	4.5
Phunia	-	1	1	8.5
Total	17	115	34	6.32

As in the case of lower level families, over two-third families of higher level respondents reside in normal housing conditions, but twenty families of the higher level respondents live in good housing conditions. Not more than ten percent of these families reside in poor housing environments.

The average housing index at the higher level records an increase of two units from the average housing index at the lower level. The increased value of housing index is observable for all the castes in which the number of families are large enough to give a satisfactory estimate. This indicates that higher education is available only to the elite section of Scheduled Castes which has made its special status in the Scheduled Caste community of the society.

### Social Distance

Housing condition reflects largely the extent



of poverty of the Scheduled Caste and their economic ignorance. It also reveals how they are neglected by the society in which do they live. To some extent, their housing conditions also reflect the social distance on account of unwillingness of certain sections of the higher castes to keep them in their locality and they manage to settle the Scheduled Caste families at some distance from their usual place of residence. The tendency to keep them at distance in a corner of the village has, in addition to poverty, developed psychological inferiority complex which, in turn, has deprived them to accept the modernised ideas and give up the cultural and social backwardness. It is often found that non-Scheduled Caste families owing to their economic and political influence, and commercial strength, usually dominate on this community and ensure to maintain the traditional social distances. Table 5.4 presents the social distance of Scheduled Caste families as reported by the head of the households about Scheduled Caste in the rural areas.

Table 5.4

(on next page)





**Table 5.4**  
**Social Distance in Rural Areas**

Dominant/Dominated Caste Caste	Bhamar	Mushar	Dome	Dughad	Pasi	Menthar	Dhoba	Nat	Kunjhar	Total
Bhumihar	27	16	1	23	3	-	3	1	-	74
Rajput	1	11	2	8	1	-	1	-	-	24
Yadav	12	11	1	6	10	-	2	-	3	45
Kurmi	11	10	8	2	1	-	-	-	-	32
Koeri	10	6	11	3	-	-	-	1	-	31
Baniya	-	-	-	-	2	-	-	-	-	2
Kahar	4	1	1	3	1	3	1	-	-	14
Kayastha	2	4	1	1	-	-	1	-	-	9
No dominance	26	14	40	19	6	1	1	2	-	109
N. R.	2	1	-	1	-	-	-	-	-	4
<b>Total</b>	<b>95</b>	<b>74</b>	<b>65</b>	<b>65</b>	<b>24</b>	<b>4</b>	<b>9</b>	<b>4</b>	<b>3</b>	<b>345</b>
% No dominance	28	18	61	28	25	25	11	80	66	32%

Table 5.4 reflects some interesting features of caste dominance in rural areas on Scheduled Caste community. Over two-thirds of the families contacted during survey reported the dominance of non-Scheduled Caste families. Among them the Bhumihars and the Yadavs were found the major dominating castes to dominate on the Scheduled Castes; the Kurmis, the Koeris and the Rajputs were the other prominent castes having grip over this community. The Kayasthas, the Kahars and the Banias are little involved in this traditional banious



activities because they are very few in number. Brahmins in these are also a few in number, but they give moral support to dominating castes. Among the major castes concerned in this survey, 10 castes represented by more than thirty families, the Mushars are the worst victims of caste dominance, next are the Chamars and the Dusadhs. Incidentally, the Domes are the least victim of the dominance game. The dominance game has also been explained in terms of dominance ratio which is defined as :

$$D = \frac{x_{ij}}{x_{ji}}$$

where  $x_{ij}$  = No. of persons in  $i$ th castes dominated by  $j$ th caste.

$x_i$  = No. of families reported dominated.

$x_j$  = No. of families reporting dominance.

Table 5.5 provides the dominant-dominated ratio for the following castes :

Dominated castes : Chamar, Mushar, Dom and  
Dusadh.

Dominant castes : Bhuminar, Rajput, Yadav,  
Kurmi and Koeri.

Table 5.5.



Table 5.5  
Dominant - Dominated ratio matrix

Dominant/ Dominated		Chamar	Mushar	Dom	Dusadh	Total
Bhumihar I		52	36	5	66	157
Rajput II		6	76	35	71	196
Yadav III		39	41	9	27	115
Kurmi IV		43	52	100	14	214
Koeri V		46	32	140	21	227

The dominant-dominated ratio indicates the strength of dominance by *i*th caste ( from non-Scheduled Castes ) on *j*th caste (Scheduled Castes). Table 5.5 reveals some interesting features of the game. The maximum dominance of Bhumihar is on Dusadh, those of Rajput and Yadav over Mushar, those of Kurmi and Koeri over Dom. From other angle, Dusadh mainly suffers at the instance of Bhumihar and Rajput. Dom mainly suffers at the instance of Kurmi and Koeri. Mushar suffers from Rajput, Yadav and Kurmi, and Chamar suffers from Bhumihar, Kurmi and Koeri. The row total indicates the strength of dominance by the given non-Scheduled Castes on the given Scheduled Castes. Kurmi and Koeri have maximum influence in terms of dominance over Scheduled Castes followed by Bhumihar and Rajput. Yadav's dominance over Scheduled Castes is minimum.



Though dominance by non-Scheduled Castes community on Scheduled Caste community has vital role in maintaining the traditional social distance, the extent of existing social distance was measured in terms of following eleven questions, answered in terms of yes or no.

- i) mix freely ;
- ii) live together in the neighbourhood ;
- iii) take meal together in social functions ;
- iv) permit children to mix-up ;
- v) have friendship ;
- vi) attend group meetings ;
- vii) render social services ;
- viii) attend social functions ;
- ix) go to religious places together ;
- x) work together at public places ; and
- xi) take drinking water from the same source.

The distance was measured between the Scheduled Castes and <sup>the</sup> non-Scheduled Castes and within the castes of Scheduled Castes. The difference of percentage for within and between on each item provides the units for measuring the existing social distances. Table 5.6 presents the percentage of respondents giving affirmative answers to each of the eleven items listed above for other than Scheduled Castes and with other Scheduled Castes. The difference of the affirmative answer is also listed in the Table 5.6 to provide the measure of social distance on each of the eleven items. The average of item difference provides the average social distance.





Table 5.6  
Social Distance

Item	Within S.C. (%)	Outside S.C. (%)	Difference
i)	99.7	42.0	57.7
ii)	99.7	43.0	56.7
iii)	95.7	10.1	75.6
iv)	99.7	43.1	56.6
v)	98.3	19.8	78.5
vi)	74.3	19.3	55.0
vii)	96.5	55.4	41.1
viii)	98.8	27.4	71.4
ix)	99.7	87.5	12.2
x)	99.1	87.2	11.9
xi)	99.4	77.8	21.6
Average			48.7

The social distance provide, to some extent, within the Scheduled Caste community excepting the items (iii) and (vi), viz. taking meal together in social function and attending group meetings. In other words, the various castes within the Scheduled Castes also maintain, to some extent, the differentiation in taking meals with other castes of the community. This is because of feeling of caste superiority in the caste hierarchy within the community.

The social distance prevails widely with non-Scheduled Castes on all the eleven items with considerable variation. While all the Scheduled Caste families were



affirmative on mixing freely and living together in the neighbourhood, only 42% and 43% of them reported that families of non-Scheduled Castes were agreeable to mix freely with them and live together in the same neighbourhood. These two items provide the broad measuring yard to measure the existing social distance. More than half of the non-Scheduled Caste people are unwilling to even mix and live together with Scheduled Castes, what to speak of other intimate relationship on social aspects. The non-Scheduled Caste people are equally restrictive on allowing their children to mix with Scheduled Caste children. As for going to religious places together and work together at public places, only one out of eight Scheduled Castes were restrained from doing so. Still about twenty two percent of the Scheduled Caste families are deprived of taking drinkin<sup>g</sup> water from the same source. The widest gap between Scheduled Caste and non-Scheduled Caste in rural areas exists in the traditional attitude of the society to take meal together in social functions. Only one out of ten Scheduled Caste families reported favourably in respect of taking meal together in social functions. This can be taken as a challenge by the administrators and social reformers. This clearly indicates the lack of will of the Government to enforce its own laws relating to Harijans. This also suggests that social organisations have failed to mobilise public opinion in favour of Harijans to the desired extent. It is no wonder if the Harijans try to change religion being tired of the atrocities of caste Hindus. Only one-fifth of the respondents in rural areas <sup>could get</sup> ~~could get~~ opportunities to



have friendship and get together with the caste Hindus at the group meetings and one-fourth respondents mix together at the social functions.

On the average, the social distance as measured on 100 point scale, taking into consideration the eleven relevant items, were found to be 48.7 in ~~the~~ <sup>their</sup> social structure. The major sources of distance on the 100 point social distance scale was friendship and taking meal together in social functions, mixing freely, living together in the neighbourhood, permitting children to mix-up and to attend the group meetings. The social distance in respect of going to religious places, taking food, drinking water, and working together at public places is relatively marginal.

Thus, the social distance exists in rural areas with marginally affected traditional strength. The strength of social distance maintained in case of elite section of this community, i.e. the highly education section of the Scheduled Castes on a 100 point scale was prepared consisting of the following nine items :-

- i) mix freely,
- ii) live together,
- iii) take meal together,
- iv) have friendship,
- v) attend meetings,
- vi) take part in social services,
- vii) attend religious functions,
- viii) work in harmony, and
- ix) maintain formal relations.



The scale thus prepared was exposed to the sample of Scheduled Castes from the higher level of education in order to measure the social distance in the institutions of their involvement and in their Mohallas or villages. It was intended to enable one to measure the degree of social distance as propounded in theory by the intelligent section of the society and its manifestation in practice. Furthermore, the distance revealed by the theory and practice would indicate the strength of agreement in precept and practice of educated Scheduled Castes in respect of their attitude towards the more deprived people of their own community. It is to be mentioned here that the estimate of agreement in precept and practice may not be a true estimate owing to the elite nature of respondents at higher level of education. Table 5.7 indicates the social distance as measured on each of the nine items at the institutions and also at the residence.

Table 5.7

Social Distance

Item No.	Institution			Residence			D2-D1
	With S.C.	Other than S.C.	Distance D1	With S.C.	Other than S.C.	Distance D2	
1.	98	98	0	98	80	18	18
2.	97	97	0	98	79	19	19
3.	95	95	0	87	58	29	29
4.	97	97	0	97	79	18	18
5.	78	76	2	74	61	13	11
6.	79	79	0	82	71	11	11
7.	71	71	0	75	62	11	11
8.	86	84	2	90	77	13	11
9.	94	94	0	96	90	6	6
Average			.44				15.3 14.9





This table indicates that practically no social distance exists in the educational institutions. In other words, Scheduled Castes are as such close to non-Scheduled Castes as to the other Scheduled Castes. But social distance exists in their houses or places of their normal residence. It is worth mentioning that the maximum distance prevails in respect of taking meal, followed by hesitation in living together, mixing freely and having friendship. In respect of attending meetings and religious functions distance also exists considerably. It is interesting that the educated class which enjoyed the right to social justice and equality for themselves practices social distance on all the items considered in this study. Forty two percent respondents are still hesitant in taking meals together. This is again for the social reformers, intellectuals and the Governments to ensure as to how all these distances can be narrowed down.

#### **Social Transformation**

While the social distance indicates the existing gap in social relations between Scheduled Castes and non-Scheduled Castes, the social transformation, to be covered in this section, is meant to measure the willingness to accept the concept of equality, to fight against caste discrimination and to make all efforts to nullify the existing social distance. The social transformation in this section will be measured by the relevance of caste system and its effect on society in larger perspective, their willingness to establish relationships through inter-caste marriage, their views



regarding position of women in society, their relationship with other family members, and the use of intoxicants. All these variables were measured on appropriate scale to provide a quantitative analysis of facts gathered through the field work.

As to the relevance of caste system, Table 5.6 provides the distribution of respondents at lower and higher level of education,

Table 5.6

Distribution of Positive Responses on  
Relevancy of Caste

Caste	Lower Level		Higher Level	
	Frequency	Percentage	Frequency	Percentage
Chamar	20	21.1	18	45
Mushar	15	17.7	2	50
Dom	7	10.7	-	-
Dusadh	8	12.3	18	33
Pasi	1	29.1	14	41
Mentari	1	25.0	-	-
Dhobi	-	-	12	40
Nat	2	50.0	-	-
Dhunia	-	-	2	100
	60	17.5	66	40.0

Ironically, more literate persons than illiterate persons justified the relevance of caste system, though their frequency is less than half of the respondents at lower level. In relative terms, while



17.5 percent respondents from the lower level were in favour of the relevance of caste system, nearly 40 percent respondents from the higher level were in favour of the existing caste structure. This finding contradicts the general impression that caste-system is deep rooted among ill-educated persons in rural areas, and that the persons in urban areas with good educational background have wider outlook and they do not regard the relevance of caste-system in as much strength as their rural counterparts.

Having gathered the views of Scheduled Caste community on the relevance of caste system to which they are supposedly exposed to exploitation, it becomes necessary to study whether they are acquainted with the legal aspect that caste differentiation is a crime. Not a single respondent negated the affirmation of knowledge regarding the legal provision about caste differentiation. It becomes interesting to find out the factors that prevent them from raising voice against the caste differentiation, when they know that legal provision is in their favour. Table 5.9 indicates the percentage of respondents in the different castes who have raised voice against the prevalence of caste-differentiation, the basic reason of their doing so is exploitation at the lower level as well as at the higher level of education.



Table 5.9Incidences of protest against caste-differentiation.

Caste	Higher Level (%)	Lower Level (%)
Ghamar	58	24
Kushar	50	15
Dom	-	20
Dusadh	50	42
Pasi	40	13
Mehtar	33	75
Dhobi	40	33
Nat	-	50
Kunjar	-	66
Bhunia	50	-
Total	43	28

It is apparent from Table 5.9 that though the highly educated respondents have affirmed the relevance of caste-system in our society but they have also raised voice against the caste discrimination by the so-called high caste Hindus. Among the Scheduled Caste respondents, the Dusadhs were most vocal in raising voice, not only in urban areas but also in rural areas as revealed by the respondents at lower level of education. Though the figure in percentage appears to be high for Mehtar, Nat, Kunjar etc., but their number is too small to draw any definite conclusion based on it. Having analysed the respondents in respect of their raising voice against caste discrimination, it became necessary to analyse why the evils of caste-system are





being tolerated. Why does the suffering community not raise voice against the caste discrimination, though the legal provision favours it ? It would also help us to identify the bottle-necks in the implementation of existing legal provisions regarding caste discrimination. Analysis brought to light four reasons. They are :-

- (a) fear of being punished by the dominant group;
- (b) slackness on the part of suffering community itself ;
- (c) reporting agency not easily accessible ;
- (d) complex structures of administration.

Table 5.10 counts the various reasons given above for the different Scheduled Castes at the lower and higher levels of education. It may be mentioned, these questions were posed only to those respondents who had not raised voice against the caste differentiation. The total number of respondents at the lower level was 249 and the number of respondents at the higher level was 96, which have also been expressed in percentage.

Table 5.10

(on next page)



Table 5.10

Caste	Higher Level				Lower Level			
	a	b	c	d	a	b	c	d
Chamar	9	7	-	7	39	17	-	27
Dusadh	10	6	1	5	38	9	-	16
Pasi	5	9	-	5	12	5	-	11
Dhobi	6	4	-	6	4	2	-	4
Mehtar	-	1	-	1	1	-	-	1
Mushar	1	;	-	1	51	11	-	38
Phunia	-	1	-	-	-	-	-	-
Dom	-	-	-	-	19	26	-	25
Nat	-	-	-	-	1	-	1	1
Kunjhar	-	-	-	-	-	1	1	1
Total	31	29	1	25	153	71	2	127

It is apparent from Table 5.10 that the major reasons for not raising voice against the caste discrimination are the fear of being punished by the dominant group of society and the slackness of administration to stand for their cause. Slackness on their own part was also one of the major reasons. The first of these reasons has been endorsed by all the major castes of respondents. It is interesting to mention that the use of muscle power and lung power by non-Scheduled Castes to prevent them from raising voice against repression caused by caste discrimination is also because of slackness of administration. Thus, if the Government is serious to remove discrimination from the society,



it must ensure the operation of an efficient administrative set-up for the welfare of Scheduled Castes.

Their views regarding the relevance of Caste system and its effect on their individual and community interests have important bearing on their social status in its changing perspective. Yet another factor in this changing perspective is their views regarding establishment of relationship through inter-caste marriages. Table 5.11 presents the percentage of respondents in different castes of the Scheduled Caste Community at the lower and higher levels of education favouring inter-caste marriages.

Table 5.11  
Favouring Inter-Caste Marriages

Caste	Lower Level		Higher Level	
	Frequency	Percentage	Frequency	Percentage.
Chamar	62	65	35	65
Mahar	39	52	4	100
Dom	23	35	-	-
Dushad	47	72	45	87
Passi	16	75	28	84
Mentari	3	75	9	89
Dhobi	4	44	23	80
Nat	2	50	-	-
Kunjari	3	100	-	-
Dhunia	-	-	2	100
<b>Total</b>	<b>199</b>	<b>58</b>	<b>139</b>	<b>84</b>



This Table indicates that substantial number of Scheduled Caste families favoured inter-caste marriages, but the degree of favouring such marriages do vary considerably from caste to caste and between lower level of respondents in rural areas and higher level of respondents, most of whom reside in urban areas. The respondents at higher level favour it in greater proportion than the respondents at lower level. Among the various Scheduled Castes, Chamar, Dushadh, Pasi and Dhobi were more responsive on this item. This finding is, but quite natural. The traditional Hindu society has ignored them immensely and the centuries of their low status has made them think that establishment of relations with non-Scheduled Castes can raise their social status. That is why eating, drinking water etc. of higher castes with them has practically no meaning and the Scheduled Castes seem more inclined to have marital relations with non-Scheduled Castes which can raise their low social position. But the major problem is : Will non-Scheduled Castes accept them ?

The third factor to measure their social transformation was their attitude towards the women. Their attitude towards women was measured in terms of following seven questions :

- (i) Women should also participate in other than household activities ;
- (ii) Women should not be allowed to take her own decision ;





- (iii) Women must not oppose your decision ;
- (iv) Women must obey you ;
- (v) Women cannot do what men can do ;
- (vi) Women should be given higher education; and
- (vii) Education should be made available to illiterate adult women.

The answers to all these questions were noted on three-point-scale i.e. agree, indifferent, and disagree. The scoring keys for these are given below in tabular form :

Table 5.12  
Scoring Key

Scale	i	ii	iii	iv	v	vi	vii
Agree	1	-1	-1	-1	-1	1	1
Indifferent	0	0	0	0	0	0	0
Disagree	-1	1	0	1	1	-1	-1

An index to measure the status of women in the Scheduled Caste society as expressed in term of attitude of its male members was developed as follows :-

$$I = \frac{\sum x_{ij}}{7N} \quad \text{Where } x_{ij} = \text{Observed score of } i\text{th respondent on } j\text{th item,}$$

and  $N$  = Total number of respondents

$$E(I) = \frac{-1}{7} \sum \sum (x_{ij}) = 0, \quad j = 1 \text{ to } 7$$

On the basis of above equation, the value of  $I$  will be zero on the random distribution of items. The practical implication of the empirical value of  $I$  has



also special significance. In case all the respondents provide positive contribution to I, its value will be +1 and in case all the respondents make negative contribution to I, its value will be -1. In other words, the range of I will lie between  $\pm 1$  for the extreme findings of agreement or disagreement of positive response regarding the items on women. The value of this index for lower level of respondents in rural areas was :

$$= \frac{1}{7 \times 343} (340 - 237 - 254 - 22 + 103 + 392 + 342)$$

$$\bar{I} = \frac{94}{343} = .274$$

It is possible to show that the distribution of I is  $N(0, \sqrt{\frac{12}{7}})$  i.e. a normal distribution with mean zero and standard deviation  $\sqrt{12/7}$ . On this account one can assert that in rural areas Scheduled Castes' attitude regarding the status of women is not encouraging. The status of women, in urban areas as obtained at the higher level of education, was evaluated in terms of eight items which are listed below, along with the weights for agree, disagree and indifferent.

Item	Score		
i) Females should also participate in all social activities	1	0	-1
ii) Females should compete with males	1	0	-1
iii) Females should exercise franchise independent of males	1	0	-1



iv) Females should be made economically independent	1	0	-1
v) Females should be provided with equal job opportunities	1	0	-1
vi) Females should have the right to decide their future themselves	1	0	-1
vii) Special programme should be launched to eradicate illiteracy among females	1	0	-1
viii) More females should take part in political activities	1	0	-1

Based on these items, an index (I) =  $\frac{1}{8N} \sum \sum x_{ij}$  was calculated. Analogous to the previous measure, this index possesses the same distributional property and limit values. The value of I was calculated as  $\frac{1130}{8 \times 166} = .85$ . Thus it can be easily asserted that responses of educated members of the Scheduled Castes have generous views regarding the status of women in the society. It may, however, be mentioned that the values of I as obtained in the above two cases can not be compared owing to wide divergence in their item structures meant separately for lower level and higher level respondents.

Members of the Scheduled Castes living in social deprivations and unhealthy social and cultural environments are usually accustomed to use intoxicants like alcohol, toddy, ganja etc. It was found in this study that toddy was most common intoxicant among the Scheduled Castes in rural areas. Nearly sixty percent of the respondents accepted that they often drink toddy. Very few of them use alcohol, Ganja and Bhang. It is general impression that persons belonging to this community generally use intoxicants in the evening



and create nuisance with their own family members, making their family relations strained. This seems to be an important factor in addition to other factors, specially poverty and social ignorance which is responsible for their unsatisfactory family relations.

If, Affectionate = 1

Indifferent = 0

Strained = -1

The  $I = \frac{1}{2N} \sum \sum x_{ij}$

will measure the degree of cordial relationship with the family members. The value of I for users and non-users of intoxicants were  $x = 0.38$  and  $0.45$  respectively. As I follows the normal distribution with zero mean and  $\sqrt{2/3}$  standard deviation, the difference in the value of the index for the cordial relationship with the family members, was not significant even at 10% significance level, i.e., use of intoxicant has little bearing on their family relationship. Their relations are strained for reasons other than the use of intoxicants, like poverty, social and cultural ignorance, and economic and educational deprivations.

#### Social Activities :

Social activities of a community are the essential instruments to change one's traditional backwardness and adjust to the environments of the changing society. The elite section of the society being fully aware of this fact has created such social sanctions that Scheduled Caste could remain ignored from generation to generation. Keeping this fact in mind, this study tried to reveal their existing





involvement in social activities. Table 5.13 presents the distribution of Scheduled Castes' involvement in various organisation.

Table 5.13

Involvement in Organisations

Organisation	Frequency.	
	Lower Level	Higher Level
Cultural	16	4
Political	72	17
Philanthropic	-	1
Economic	-	3
Religious	-	1
Others	10	16
Total	98	42
Percentage	29	25

It appears from Table 5.13 that 29% of Scheduled Caste respondents at lower level are associated with some social organisations while 25% of Scheduled Caste respondents at higher level are associated with one or other types of organisations enumerated above. The major association of both lower and higher level respondents is with political organisation, but the extent of association is more in the case of lower level respondent. Nearly twenty percent lower level respondents are associated with political organisations whereas only about 10 percent of higher level respondents are associated with political organisations. Apart from the political affiliation of the respondents, the involvement of higher level



respondents is fifty percent more than lower level respondents in rest of the social activities. The nature of involvement of respondent is given below in Table 5.14.

Table 5.14  
Nature of Involvement

Nature/Type	Lower Level	Higher Level
Member	8	35
Office bearer	6	6
Organiser	20	5
Total	28	42

The figures of Table 5.14 indicate that a fairly high proportion of respondents from higher level was associated as member in social organisations. In addition to accepting formal responsibilities, some other activities like the exposure to mass media, reading of newspapers, listening radios, visit to movies and participation in sports, debating societies, drama, music and social work may help the community in raising the standard. Table 5.15 indicates the response of Scheduled Caste respondents in reading newspaper and listening radios.

Table 5.15

(on next page)



Table 5.15Reading Newspapers and Listening Radios

	<u>Radio</u>		<u>Newspaper</u>	
	<u>Lower</u>	<u>Higher</u>	<u>Lower</u>	<u>Higher</u>
Always	25	25	89	8
Often	46	53	56	21
Seldom	14	61	35	15
Never	259	22	7	301
Total	343	166	166	343

Table 5.15 reveals that nearly 70% respondents at the lower level never bother to listen radio as against 14 percent at the higher level. About 90% respondents have no contact with the newspapers. This indicates the wide gap in the prevalent non-formal social activities of respondents at both the higher and lower levels of education. In the modern world all such activities affect social change leading to social development, but the Scheduled Caste community seems to be ignorant of the use of instruments for social change.

Change Orientation :

Change orientation indicates the attitude of a community towards positive ideas of modernisation and social upliftment. The variants of change orientation were carefully designed, which include their concrete views on dowry-system, caste system, measures of social



development, preference of job with reference to power, salary and service to society, and family planning.

(i) Dowry system : Merely fourteen percent of respondents were favouring dowry system. But, very few of the respondents disfavouring dowry system, were found responsive to our question. Would you like to marry yourself/your brother or son without dowry ? This indicates indirectly their weakness towards the prevalent social evils for personal ends.

(ii) Caste system : Very surprisingly education of respondents was found to possess reciprocal relationship with the prevalence of caste politics. Respondents with above Matriculation standard of education were mostly advocating the necessity of caste politics for community development, whereas illiterate respondents were feeling that caste politics created hinderance in development of village and was mainly responsible for the exploitation of the community and is also responsible for detroying peace in villages. The two extreme groups, though appears to be be surprising, have very inter-connected factors. While the literate people feel the necessity of combined efforts to serve their interest, the reaction of illiterate persons reflect their feeling that they have remained deprived because of caste politics of other castes of the society.

(iii) Measure of developments : Scheduled Castes lay much stress on mass literacy campaign and higher wages for manual labour as the essentials for the development of their community. Setting up of cottage industry and





Opportunities for higher earning are the next measures for development. They were very pessimistic about their contact with leaders and officers, some of them used even very unpleasant and hard hitting words against them. They feel these officers and leaders are white elephants of the society, who are busy in serving their own interests and hardly find any time to bother for the poor and neglected section of society.

(iv) Preference of job : Most of the Scheduled Castes prefer job with handsome salary irrespective of power, status and respectability. The ornaments of job has little meaning in the context of their abject poverty.

(v) Family Planning : Scheduled Castes were much responsive to the ideas of family planning. Though, for most of them, children are the source of family income, but their prevailing economic status does not allow their women to bear more children. They are least aware of the existing family planning practices and are also of the opinion that family planning methods should be used to check the high birth rate.

Besides the factors of change orientation, the respondents of this community were found to have great fear of God and they firmly believe that He is their sole saviour and the efforts of human beings will have little bearing in improving their social as well as economic status. They seem to be the worst victims of fatalism developed through centuries of deprivation.



CHAPTER - 6AGRICULTURAL WEAKNES

Agriculture is the most dominating sector of the Indian economy providing one-third of the gross national product in which nearly three-fourths of the total working force is engaged. Though this feature of Indian agriculture is in itself indicative of backwardness, but the crux of this feature is more distinct in case of the weaker section of society regardless of sex differentiation. A substantial section of the Scheduled Castes is engaged in agriculture, although they do not possess land of their own. They mainly work as labourers.

The basic nature of this study demands the critical analysis of their association, aspirational level, land holding, cropping pattern, use of modern implements and willingness to accept the innovations in agriculture. The following pages will discuss and analyse the above features in detail.

Nature of Association :

Four categories of association in the agriculture were characterised for this study, viz. labourer, bataidar, cultivator and land-lord. Persons involved in agriculture on the basis of daily wages for earning livelihood having no land of their own were termed labourer; persons cultivating others lands on some conditions having no land of their own were termed bataidars; persons cultivating their own land



and are in possession of less than 10 acres of land were termed cultivators, and persons in possession of more than 10 acres of land, irrespective of the fact whether they are cultivating the land themselves or getting it cultivated through others, were termed landlords. Table 6.1 presents the castewise distribution of nature of association in agriculture at the higher and lower levels of the respondents.

Table 6.1  
Nature of Association

Caste	LOWER LEVEL				HIGHER LEVEL			
	A	B	C	D	A	B	C	D
Chamar	69	6	5	-	19	7	16	1
Mushar	55	1	-	-	4	1	-	-
Dom	2	-	-	-	-	-	-	-
Dhusedh	48	3	13	-	19	11	35	-
Pasi	16	4	5	1	17	5	10	-
Dhobi	4	2	3	-	6	7	20	-
Kunjhar	3	1	1	-	-	-	-	-
Mehtar	-	-	-	-	-	-	1	-
Dhunia	-	-	-	-	-	-	2	-
Total	197	17	27	1	64	31	82	1

A: Labourer, B: Bataidar, C: Cultivator, D: Landlord

Table 6.1 brings to light many important aspects of Scheduled Castes' association with agriculture. At the



lower levels, nearly two-thirds of the persons involved in agriculture are labourers as against one-third in case of higher level respondents. This clearly indicates the impact of agricultural differential on literacy. Two respondents, one each from lower level and higher level are under the category of 'land-lord'.

### Aspirational Level :

In the previous section, the types of association in agriculture were discussed, but the important aspect of need-oriented studies is to find out how many of them are willing to work in agriculture and under what conditions. Table 6.2 indicates the caste-wise distribution of respondents willing to take up agriculture as the source of livelihood.

Table 6.2

### Willingness for Agriculture

Higher				Lower									
(a)	(b)	(a)	(b)	(c)			(d)	(e)					
				(1)	(11)	(111)		(1)	(11)	(111)	(1111)	(11111)	
23	24	84	84	73	10	-	67	39	22	1	2	6	
22	36	57	57	53	-	-	32	32	16	1	4	-	
13	22	20	20	16	4	1	13	10	2	1	-	7	
17	21	7	3	3	1	6	3	-	-	1	3	-	
-	-	1	1	-	1	-	1	1	-	-	-	-	
2	3	67	67	61	6	-	12	36	23	2	-	-	
2	2	-	-	-	-	-	-	-	-	-	-	-	
-	-	25	30	24	6	-	30	26	1	2	-	2	
-	-	4	4	1	3	-	4	3	1	-	-	-	
-	-	3	3	2	1	-	2	1	1	1	.	-	





At the higher level, the responses in (a) indicate that the families were willing to work in agriculture and had adequate familiarity with this profession. It is evident that nearly one-third of the total respondents who did not own land were willing to accept it as their humble occupation. The distribution indicates that the relatively advanced castes were more willing than the backward castes among the Scheduled Castes. It is surprising that most of them were holding the view that agriculture requires more work and it also involves more risk than those in other occupations and their such views are recorded in (b) of the Table 6.1 for higher level.

At the lower level, the responses in (a) indicate the families willing to accept agriculture as main source of their livelihood and have adequate familiarity with this profession. It is evident that nearly two-thirds of the respondents, having little association with agriculture, are willing to adopt it as their livelihood. The lower-higher differential simply reflects the nature of rural-urban people to involve in agriculture which provides due social regards and values. At higher level, the social stratification of Scheduled Castes have also their impact on adoption of agriculture as the main source of livelihood. There appeared no change even in view of hard labour and risk involvement in agriculture as reflected in responses in (b). The responses in (b) provide rough ideas regarding their involvement in agriculture. The responses in (c)



of the Table 6.2 records (i) full-time, (ii) half-time and (iii) side involvement in agriculture. It is apparent that most of the respondents who have opted for agriculture have opted it with full-time involvement and some of them opted as part-time involvement, and only a few of them have opted to take up agriculture as side job. The socially more backward and economically weaker section of Scheduled Castes has, however, tried to evade the risk of crop-failure owing to various climatic and natural factors, as is evident from responses in (d) of Table 6.2. But the Chazari, the Bisah, the Pasi and the Dhobi have no fear of crop failure. In cases their crops fail, the respondents believed that they could supplement income by (i) labour, (ii) taking loan (iii) business/service (iv) family income and (v) caste profession. The distribution of these factors is not evenly distributed. Most of the respondents, irrespective of their social and economical status, preferred labour as the main means to supplement the family income. But interestingly enough, loan was the next means of meeting the losses incurred by crop failure. Rest of the other means have little significance to the problem.

### Land Possessed :

The value of land in agriculture is needless to emphasise. Land has its own significance in addition to agricultural purposes. For this study, possession of land was classified in two categories viz. cultivable and non-cultivable. Cultivable land is the land used for agricultural purposes and were divided in three groups



for this study, namely, own land, Batai from others and Batai to others. Own land signifies the land possessed and cultivated by respondent himself, Batai from others symbolizes the land possessed by others but cultivated by the respondent on some agreed terms, while Batai to others indicates the land possessed by the respondent but cultivated by others on some agreed terms. It is important to mention that the term of mutual contract were not specified for this study; it may be crop sharing, Mundas, lease or anything else. Non-cultivable land was mainly for housing purposes, while the remaining non-cultivable land possessed by the respondent was kept under the separate heading. For this study, the non-cultivable land was only for housing purposes. Possession of land under various categories was classified into five groups. They are: no land, less than two acres, 2-5 acres, 5-10 acres and more than 10 acres. The distribution of possession of land is presented in Table 6.3

Table 6.3 (Land in acres)

Land and ownership



	LOWER					HIGHER				
	No land	Less than 2	2-5	5-10 than 10	Over 10	No land	Less than 2	2-5	5-10	Over 10
<u>Cultivable</u>										
(a) Own	239	34	9	-	1	71	36	35	17	6
(b) Batai from others	328	12	3	2	-	136	17	9	2	2
(c) Batai to others	343	-	-	-	-	166	-	-	-	-
<u>Non-cultivable</u>										
(a) Housing	192	151	-	-	-	13	152	-	-	-
(b) For a other purposes	343	-	-	-	-	185	1	-	-	-

Table 6.3 indicates some interesting features regarding possession of land. At the lower level nearly 86% of the respondents had no land for cultivation. Merely 14% of the respondents admitted to have land for cultivation. What is more important is that over 95% of them were not cultivating others land-signifying their lack of interest in agriculture and their unwillingness to lend off their land to Scheduled Castes for social and legal reasons. At the higher level, nearly 45% of the respondents had no land for cultivation. However, some of them cultivate Batai lands from others.

The two groups distinguish themselves in possession of land for housing purposes. While less than 10% of the respondents at the higher level mentioned to have no land for housing purposes, more than 50% of the respondents at the





lower level affirmed to have no land for housing purposes. In general, the conditions of Scheduled Castes are far worse in rural areas in respect of agriculture. They need innovations in agriculture.

Materials used in agriculture :

The previous discussion enabled us to conclude that Scheduled Castes have been kept away from becoming owners of cultivable lands. They do not have land for housing either. The situation is very pathetic. Their aspirational level is also low. Now, it would be studied as to whether they use the available land in the best way or not. The success in agriculture depends upon the tools used and their use will provide evidences for their success in agriculture. The main five stages were studied hitherto to assess the situation.

(1) Ploughing : These respondents at the higher level, who possessed cultivable land, used their own Hal ( a tool for ploughing land ), while those at the lower level used rental Hal. This indicates the backwardness of the latter. Table 6.4 will indicate the tabulated information.

Table 6.4

	Lower level	Higher level
Own Hal	28	76
Rented Hal	22	29

Moreover, no modern means of ploughing were used by any respondent at higher or lower level.



(ii) Seeds : It was tried to study whether they use seeds maintained in their houses or seeds purchased on cash payment or after taking loans or after getting subsidy from the Government. Following Table presents the detailed information :

Table 6.5

	Lower level	Higher level
Domestic	49	101
Cash purchases	64	62
Loaned	3	11
Subsidized	-	-

In most the cases, the Scheduled Castes use the domestic seeds followed by cash purchase. Subsidized seeds were not available to them inspite of much fanfare regarding their availability.

(iii) Fertilizer :

Fertilizer, an important means in agriculture, was studied from the view point of type of fertilizer being used by them. The detailed information is presented in

Table 6.6.

Table 6.6

	Lower level	Higher level
Compost	48	94
Cash purchase	38	61
Loaned	5	38
Subsidized	-	-



As in case of seeds, they mostly use the traditional fertilizer. Most of the families using fertilizer were applying compost to their field, next was chemical fertilizer which they purchased. Some respondents at the higher level indicated that they purchased fertilizer by taking loan from others, but no one was ever benefitted by the subsidy from the Government.

(iv) Irrigation :

Irrigation is vital in importance but fatal in action to Indian agriculture. The form of irrigation facilities available to Scheduled Castes is given below :

Table 6.7

	Lower level	Higher level
Rain	50	71
Canal	14	48
Boring	5	30
Well	5	6
Pond/Tank	-	3
Others	-	1

These figures indicate that they mainly depend on rain for cultivation. At higher level a significant portion of them has adopted canal/boring as their means of irrigation but at lower level the situation is pathetic.

(v) Harvesting :

It can be concluded from the previous discussions on materials used by Scheduled Castes for



cultivation that they are not at all in agriculture. It was found that no family at lower level used machines for harvesting purposes while at higher level a few of the respondents used machine for harvesting. Taking a total view it can be said that a modern agricultural equipments have no meaning for them.

(vi) Aspirational Level :

Discussions contained in previous pages assess the current involvement of Scheduled Castes in agriculture. This led to conclude that association of Scheduled Castes to agriculture is very meagre, and casual. But as mentioned in the primary objective of this study, their potentiality was to be assessed to bring forth a programme which could best suit their need. Their potentiality to adopt agriculture of a profession was assessed in terms of three point-scale on following seven statements :

- (i) You should not hesitate to take loan for improving farm.
- (ii) You should use modern methods of cultivation.
- (iii) You should change crop and their variety according to the needs of the market.
- (iv) You should do hard labour and spend much time in farm operation.
- (v) Compost should be kept in pits.
- (vi) You should not depend on rains and nature.
- (vii) You should use fertilizer for improving crops.

These questions were designed to measure the strength





of their willingness to accept innovation in agriculture. The opinions to these statements were obtained on three point-scale- agree, indifferent and disagree - with corresponding weight as + 1, 0 and -1 for measuring the willingness in numerical terms.

The opinions to the statements are concised in Table 6.8.

Table 6.8

Willingness for Innovation

Item No.	Higher level of Education.			Lower level of Education		
	Agree	Indifferent	Disagree	Agree	Indifferent	Disagree.
(i)	153	12	1	265	78	-
(ii)	154	12	-	267	76	-
(iii)	152	12	2	207	73	-
(iv)	252	13	1	267	76	-
(v)	253	12	1	269	75	-
(vi)	253	12	1	252	85	6
(vii)	153	12	1	266	76	1

If the opinions to these statements were the adequate measure of their willingness to work in agriculture and accept any innovation offered to them, it can be safely inferred that Scheduled Castes are readily exposed to any agricultural innovation. But, one may see the discrepancy in the aspirational level at the higher and



lower levels of education. This study led us to conclude that innovation in agriculture must follow the innovation in education to optimize utilization of the resources to be made available to them.



CHAPTER 7ECONOMIC NEEDS

India, traditionally a caste-dominated society, has had a hierarchical pyramid of the society based on Varna system. Since ages Jajmani system dominated the scene. Jajmani rights were regarded as a form of property passing from father to son. The Brahmins, the Kshatriyas, the Vaishyas and the Shudras were all having Jajmani ties with each other and this in turn tied each other economically. Thus, the caste structure was fundamentally a labour structure, a system of inter-related services originating in specialized groups. The chief economic significance of the system was that it fixed absolutely the supply of any kind of labour. The economic system, in traditional India, was stabilized at a low level, based upon more or less self-sufficient village communities which combined agriculture and handicraft. Production was for consumption rather than for exchange. This sort of Jajmani inter-relationships still persist in Indian villages. But, owing to various socio-economic-political changes introduced after independence, we may find a point of departure from the traditionalism. The Jajmani ties have loosened. Different economic groups such as priests, shoe-makers, blacksmiths, sweepers, scavengers, drinking water suppliers etc. have now started working on cash payments without any Jajmani relations. Traditionally, the scheduled castes had their fixed



and traditional economic activities. Prior to independence caste-profession was almost a rule. But, after independence, it is hypothesized that there has been social mobility among the scheduled caste members. Table 7.1 shows main economic activities among scheduled caste families.

Table - 7.1

Main economic activity of the family.

Caste/ Profession	Caste profession.	Service.	Agriculture.	Farm labour.	Casual labour	Busi- ness.	Others.	Total.
Chamar	6	16	21	12	9	1	5	70
%	8.57	22.86	30	17.14	12.86	1.43	7.14	100
Dusadh	-	33	34	14	12	-	3	96
%	-	34.38	35.42	14.58	12.50	-	3.12	100
Pasi	20	10	15	7	6	1	4	63
%	31.75	15.88	23.53	11.11	9.52	1.59	6.35	100
Phobi	17	13	20	3	3	-	1	57
%	29.82	22.91	35.09	5.26	5.26	-	1.75	99.98
Mehtar	-	3	2	-	-	1	-	6
%	-	50.0	33.33	-	-	16.67	-	100
Mushhar	-	2	1	2	2	-	1	8
%	-	25	12.50	25	25	-	12.50	100
Dhumia	-	1	1	-	1	-	-	3
%	-	33.33	33.33	-	33.33	-	-	99.99
Total	33	78	94	38	43	3	14	303
%	10.89	25.74	31.02	12.54	14.19	0.99	4.62	99.99





Table 7.1 reveals a tremendous professional mobility among the scheduled caste people. About 89 percent appears to have departed from their caste profession. Another feature revealed by the table is that the largest percentage ( 31.02 ) of them has been living on agrarian economy, while about 12.54 percent of the population is working as farm labourer. Next to agrarian means of economy is service which is adopted by about 25 percent of the sampled families. Caste-wise analysis of the economic activities shows that only Pasis (31.75 percent), Bhobis ( 29.82 percent) and Chamars (8.57 percent) are having caste professions as their economic means. This may be because of the fact that these professions are able to secure higher wages than other professions in which scheduled caste population is engaged. Business, as a profession, is almost non-existent among them ( 0.99 percent). The data suggest that they are more inclined to agriculture and service. Another notable feature is that about 27 percent of the population is working as either farm labourer or casual labourer. Thus, there is a need of providing education both formal and non-formal, so that they may adopt better means of economy by improving their knowledge about the modern means of agriculture.

Table 7.2 shows pattern of expenditure among the subjects of study, the main dimensions of expenditure being food, clothing, education of children, use of alcohol and other intoxicants, medicine, entertainment and others. About two percent of the subjects spend even less than Rs.10/- on intoxicants, medicine and other petty items. About 24 percent spend between Rs.10/- and Rs.25/- on clothing, education of children, alcohol, medicine, entertainment and other items,



Table 7.2 (Expenditure).

	<10	10-25	26-50	51-75	76-100	101-150	151-200	201 >	Total
Food %	-	-	-	1 0.60	3 1.80	24 14.46	36 21.69	102 61.45	166 100
Clothing %	-	25 21.08	49 28.92	9 5.43	37 22.29	17 10.24	13 7.83	7 4.22	166 100
Education of children %	-	6 3.73	28 17.39	23 14.29	40 24.84	23 14.29	18 11.18	23 14.29	161 101.01
Alcohol & Intoxi- cants %	3 6.52	26 56.52	12 26.09	2 4.35	1 2.17	2 4.55	-	-	46 100
Medicine %	16 9.70	106 64.24	34 20.61	1 0.61	7 4.24	-	1 0.61	-	165 100.01
Entertain- ment %	-	16 61.53	5 19.23	1 3.85	2 7.69	2 7.69	-	-	26 100
Others %	1 0.63	26 16.25	47 23.33	24 13.13	31 19.38	14 8.75	7 4.38	13 8.13	160 100.03
Total	20	815	174	58	121	82	73	145	890
%	2.25	24.16	19.55	6.52	13.60	9.21	8.43	16.29	100.01



while about 20 percent of them spend between Rs.25/- and Rs.50/- on these very items. On all the items under investigation about 8 percent spend between Rs.51/- and Rs.75/-, about 14 percent spend between Rs.76/- and Rs.100/-, nine percent spend between Rs.101/- and Rs.150/-, about 8 percent spend between Rs.151/- and Rs.200/- and about 16 percent spend above Rs.200/-. About 61 percent people spend above Rs.200/- on food, about 36 percent people spend between Rs.101/- and Rs.200/-, and 0.50 percent respondents have to live on between Rs.51/- and Rs.75/-. In view of the current price on food materials, the expenses seem to be meagre. About 50 percent of the subjects spend between Rs.10/- and Rs.50/- on clothings and only 4.22 percent spend above Rs.200/-. About 4 percent families spend an average of Rs.12/- on education of children while 14.29 percent of the families spend above Rs.200/-. ~~The~~ Most of the people spend Rs.12/- on the average on alcohol and other intoxicants, the population in percentage being 55.52. About 4 percent of the families spend between Rs.101/- and Rs.150/- on alcohol etc. Similarly about 64 percent spend between Rs.10/- and Rs.25/- on medicine. About 62 percent families spend between Rs.10/- and Rs.25/- on entertainment. It presents an overall picture that most of the respondents are living in poverty. The data further reveal that only about 28 percent of the families take alcohol and only 3 percent use between Rs.51/- and Rs.150/- on alcohol. This finding does not support a general belief among the people that scheduled castes are accustomed to alcohol.



Table 7.3.

Family size and total expenditures.

Family members	<150	151-250	251-350	351-450	451-550	551-650	651-750	751 >	Total
<5	1 12.5	2 25	2 25	2 25	-	1 12.5	-	-	8(4.82) - 100
5-7	-	5 12.50	18 45.90	7 17.97	8 19.51	1 2.44	-	2 4.88	41(24.70) 100
8-10	-	1 1.82	9 17.31	17 52.69	11 21.15	5 9.82	3 5.77	6 11.54	52(31.33) 100
11-13	-	-	1 5.25	3 15.79	2 10.53	4 21.06	2 10.53	7 56.84	19(11.45) 100
14 >	-	-	-	-	2 4.35	2 4.35	4 9.70	38 92.51	46(27.71) 100.01
Total	1	8	30	39	23	13	9	53	166
%	0.30	4.82	18.07	17.47	13.86	7.83	5.42	31.93	100





Total expenditure pattern seems to be alarming, which may be inferred from Table 7.3. About 23 percent families report total expenditure between Rs.150/- and Rs.350/- when price-rise has become a continuous feature of the Indian economy. About 31 percent people report total expenditure between Rs.350/- and Rs.550/-, 13 percent from them incur monthly expenditure between Rs.551/- and Rs.750/-, while 31 percent spend Rs.751/- and above. The Table further reveals that only 4.33 percent of the families are having children numbering below 5. This throws light on futility of the family planning programme among the scheduled caste population. About 57 percent families are having children between 5 and 10, while about 35 percent of them are having children between 11 and 14. This shows lack of social consciousness, education and modern attitude towards family planning and ignorance about the requirements for a happy and economically sound life.

Table 7.4 expresses the picture of saving made, if any, by the scheduled caste families and the amount of saving which will show their consciousness and concern for the future and also whether they are able to save from their present earnings. Table 7.4 reveals that about 84 percent families were unable to save any amount. About 2 percent of them reported monthly saving between Rs.25/- and Rs.50/-, 2 percent saved between Rs.51/- and Rs.75/-, 1 percent saved between Rs.76/- and Rs.100/- and about 10 percent were able to save between Rs.101/- and above. In other words, only 10 percent of the families



Table 7.4  
Savings per month

YES	25	25-50	51-75	76-100	101	Total	No	Total
Chenar	-	1	1	-	5	7	35	42
%	-	2.38	2.58	-	11.90	16.66	83.33	99.99
Dusadh	-	-	2	2	8	12	42	54
%	-	-	3.70	3.70	14.81	22.21	77.78	99.99
Pasi	-	1	-	-	1	2	31	33
%	-	3.03	-	-	3.03	6.06	93.94	100
Dhobi	-	-	1	-	2	3	25	28
%	-	-	3.57	-	7.14	10.71	89.29	100
Mehar	-	1	-	-	-	1	2	3
%	-	33.33	-	-	-	33.33	66.67	100
Musbar	-	-	-	-	-	-	4	4
%	-	-	-	-	-	-	100	100
Dhumia	-	-	-	-	2	1	1	2
%	-	-	-	-	50	50	50	100
	-	5	4	2	17	26	140	166
%	-	1.81	2.41	1.20	10.24	15.68	84.34	100



Table 7.5  
Income Tax Payment

	Yes	No	Total
Chamar	-	42	42
%	-	(100)	(100)
Dusadh	1	53	54
%	(1.88)	(98.15)	(100)
Pasi	1	32	33
%	(3.03)	(95.97)	(100)
Dhobi	-	28	28
%	-	(100)	(100)
Mehtar	-	3	3
%	-	(100)	(100)
Mughar	-	4	4
%	-	(100)	(100)
Dhunia	1	1	2
%	(50)	(50)	(100)
Total	3	165	168
%	(1.81)	(98.19)	(100)



have become self-supporting while the rest have to face financial crisis. The meagre amount of saving as reported by some families was even insufficient to meet the festive and other emergent expenses. This also leads us to conclude that the post-independence measures, whatever, have not been able to minimise the economic miseries of the scheduled castes.

Table 7.5 shows the percentage of persons paying income tax to the Government. It reveals that only 1.81 percent of the families are having income on which income tax may be charged. Castewise analysis shows that income tax payers are from Dusadh, Pasl and Dhunia. We feel that though they have departed from caste profession they are not getting any better means of subsistence and they could not be profitted by the governmental reports on progress of the country in general. They are also yet to be educated so as to develop modern attitude towards life.





## CHAPTER 8

## INDUSTRIAL NEEDS

We have evidence to believe that any society in the world has developed and progressed through the process of industrialisation. Western countries and Japan are the best examples. After independence we too have been striving for industrial growth of the Nation. We are trying to set up large industries as well as small scale industries. The village industries too are being encouraged. Thus continued and progressive emphasis on industrialisation has helped, to a great extent, in breaking caste professions and encouraging social and occupational mobility. Now many a Brahmins are engaged in various position in leather and shoe making industries. Many scheduled castes are found on jobs in hotels and restaurants. In industries, Government offices and business concerns, it is common to find Brahmins as peons and fourth grade employees under officers from lower castes. Further, it is also very common to find the members from all the castes and communities working together in the industrial plants. At the village level, the Government of India, through Five-Year Plans, tried to develop village industries in the rural areas. It included production of Khadi clothes, preparation of palm-gur, hand-made paper,



blanket, match boxes etc. The Government organised training for such industries and extended loan facilities to them. It is expected that all such attempts should develop positive attitude to industry and entrepreneurship among the scheduled castes. Table 8.1 shows the attitude of the subjects towards industry.

Table 8.1  
Attitude towards industry

Industry	Agree	Undecided	Disagree	Total
Enhances National Prestige	166	-	-	166
%	(100)	-	-	(100)
Enhances Social Status	96	18	52	166
%	(57.83)	(10.84)	(31.33)	(100)
Wiser to start industry than to take up job	90	12	64	166
%	(54.22)	(7.23)	(38.55)	(100)
Wipes out cultural heritage	97	6	63	166
%	(58.43)	(3.61)	(37.45)	(99.99)
Makes industrialism	104	6	56	166
%	(62.65)	(3.61)	(33.73)	(99.99)
Brings rapid economic development	153	1	2	166
%	(92.19)	(0.60)	(1.20)	(96.99)
Leads to congested cities and ill-health	91	6	69	166
%	(54.82)	(3.62)	(55.76)	(100)
is preferable to agriculture	81	18	67	166
%	(48.80)	(10.84)	(40.36)	(100)
Spoils human value	59	5	102	166
%	(35.54)	(3.01)	(61.45)	(100)



Table 8.1 reveals that all the subjects agree that industry enhances National prestige. About 58 percent are of the opinion that it enhances social status. About 54 percent find it wiser to start industry than to take up other jobs. About 53 percent believe that industry wipes out cultural heritage. This is perhaps because those who take up industrial job start living in an industrial culture. about 63 percent respondents are of the opinion that industry makes men industrious and 98 percent believe that it brings rapid economic development. About 55 percent feel that industrialization leads to congested towns and cities and ill-health. About 49 percent prefer industry to agriculture while about 38 percent are of the opinion that it spoils human values.

For any economic activity entrepreneurship is an essential factor. When asked about entrepreneurship the subjects expressed their opinion which has been classified in Table 8.2



Table 8.2  
Likely to be entrepreneur

	Yes	No	No response	Total
Charar	26	16	-	42
%	(61.90)	(38.10)	-	100
Quasidh	31	23	-	54
%	(57.41)	(42.59)	-	(100)
Pandi	19	14	-	33
%	(57.58)	(42.42)	-	(100)
Dhobi	16	11	1	28
%	(57.14)	(39.29)	(3.57)	(100)
Kohatar	2	1	-	3
%	(66.67)	(33.33)	-	(100)
Munkhar	2	2	-	4
%	(50)	(50)	-	(100)
Dhuni	2	-	-	2
%	(100)	-	-	(100)
Total	93	67	1	161
%	(59.04)	(40.96)	(0.60)	(100)





Table 8.2 reveals that over 50 percent of the respondents like to be entrepreneurs. Caste-wise analysis shows that Brahmins like to be entrepreneur most (100 percent), followed by Kshatriyas (66.67 %), Chamars (31.90 %), Boodh, Pasi and Shabi ( each about 57 %) and Musahars (50 %).

The subjects (both urban and rural) were asked to show their preference to certain industries such as cattle farming, piggery, poultry-farming, leather work, basket making, dry cleaning, wood-work, toddy industry, tailoring and cane furniture. Responses on this score are summarised in table 8.3

Table 8.3  
Preference to Industry

Industry	Rural	Urban	Total
Cattle farming	72	16	80
%	(23.94)	(16.99)	(28.13)
Pig Industry	33	37	75
%	(17.76)	(34.81)	(25.46)
Poultry Farming	46	17	65
%	(22.43)	(16.04)	(20.31)
Leather Work	30	9	48
%	(16.22)	(8.49)	(15)
Basket Making	3	18	21
%	(1.40)	(16.99)	(6.56)
Dry Cleaning	4	5	9
%	(2.57)	(4.72)	(2.91)
Wood work	3	1	4
%	(1.40)	(0.94)	(1.25)



Table 8.3 (contd)

Industry	Rural	Urban	Total
Toddy Industry	4	-	4
%	(1.87)	-	(1.35)
Tailoring	8	-	8
%	(0.83)	-	(0.63)
Cane Furniture	1	1	2
%	(0.47)	(0.94)	(0.63)
Total	214	106	320
%	(66.88)	(100)	(100.01)

Table 8.3 reveals that the rural and urban population differ in their industrial preferences. Cattle farming in rural population (33.64 %) and pig industry in urban population (34.91%) are preferred most. Next to this, poultry farming is preferred by 22.43 percent of the rural population while for the urban population the next preference goes to cattle farming, poultry farming, and basket making, preference being 16.53 %, 16.04%, and 16.08 % respectively. Pig-industry and leather work appears to be third preferred industry (17.76 % and 16.22 %). Leather work and dry cleaning (preferred by 8.49 % and 4.72 % respectively ) appear to be third and fourth popular industry among the urban population. The rest of the industries such as basket making, dry cleaning, wood work, toddy industry,



tailoring and cane furniture do not seem to be popular among rural population and except dry cleaning ( preferred by 4.78 % of the urban population) among urban population too. Table 8.4 reveals the incentives required for setting up industry.

Table 8.4  
incentive required

	Frequency	Percentage
Land	51	17.23
Money	93	20.85
Raw Materials	93	20.81
Liberalised Licensing Policy	93	20.85
Administrative Cooperation	93	20.85
Total	470	99.99

Table 8.4 reveals that the respondents need money, land, raw materials, liberalised licensing policy and administrative cooperation. Money, liberalised licensing policy and administrative cooperation are required as an incentive by about 21 percent each. Raw material is required by about 20 percent and land is required by about 17 percent. Keeping in view their social and economic conditions their requirements of these incentives are necessary, else any programme of their economic improvement through industrial growth may not succeed.



Through the Five-Year Plans the Government have tried to encourage establishment of industries by the members of the scheduled castes for which various types of incentives were provided by the Government. Table 8.5 shows utilisation of those incentives provided for purpose of starting any industry.

Table 8.5  
Starting Industry

Caste	Yes	No	Total
Chamar	42	40	82
%	(51.22)	(49.78)	(100)
Dusadh	54	52	106
%	(50.94)	(49.06)	(100)
Pasi	33	32	65
%	(50.77)	(49.23)	(100)
Dhobi	28	26	54
%	(51.85)	(48.15)	(100)
Mehtar	3	2	5
%	(60.0)	(40.0)	(100)
Mushhar	4	4	8
%	(50.0)	(50.0)	(100)
Dhunia	2	1	3
%	(66.67)	(33.33)	(100)
<b>Total</b>	<b>166</b>	<b>157</b>	<b>323</b>
%	(51.39)	(48.61)	(100)





Table 8.5 reveals that over 51 percent of the respondents have had the opportunity of starting an industry while over 49 percent did not start any. Caste-wise analysis shows that majority of the respondents of each of the castes have entrepreneurs for starting an industry. This is, to some extent, satisfying but Table 8.6 shows a completely different picture.

Table 8.6  
Functioning of the industry started

Caste		Yes	No	Total
Chamar		1	43	43
	%	(2.33)	(97.67)	(100)
Dusadh		-	54	54
	%	-	(100)	(100)
Pasi		-	33	33
	%	-	(100)	(100)
Dhobi		-	28	28
	%	-	(100)	(100)
Mehar		-	5	5
	%	-	(100)	(100)
Mughhar		-	4	4
	%	-	(100)	(100)
Dhunia		-	2	2
	%	-	(100)	(100)
Total		1	266	266
	%	(0.60)	(99.40)	(100)



Table B.6 shows that almost 100 percent of the industries started did not function. This is really a gloomy picture. This highlights failure of all the efforts of the Government to improve the lot of Harijans in independent India. This appears to be a case which requires further investigation to precisely ascertain the causes leading to failure of such attempts of the Government. An attempt was made to know the factors responsible for non-utilisation of the resources. Table B.7 details the factors for non-utilisation of resources.



Factors responsible for non-utilisation of resources

	Poverty	Lack of training	Lack of motivation	Government inefficiency	Lack of market	Lack of communication	Total
Chamar	15 % (40.03)	3 (9.38)	4 (12.50)	10 (31.25)	1 (3.15)	1 (3.15)	38 (107.02)
Dusadhi	10 % (33.33)	4 (7.41)	12 (22.22)	16 (29.45)	2 (3.70)	2 (3.70)	54 (99.99)
Parl	13 % (35.11)	3 (8.35)	7 (19.44)	11 (30.56)	-	2 (5.56)	36 (100)
Dhobi	6 % (33.33)	2 (11.11)	5 (27.78)	5 (27.78)	-	-	18 (100)
Mehtar	-	-	-	-	-	-	-
	-	-	-	-	-	-	-
Mughbar	1 % (33.33)	-	1 (33.33)	1 (33.33)	-	-	3 (99.99)
Dandia	2 % (28.57)	2 (28.57)	1 (14.24)	2 (28.57)	-	-	7 (100)
Total	53 % (35.33)	14 (9.33)	30 (20)	45 (30)	3 (2)	5 (3.33)	150 (99.99)



Table 8.7 reveals that poverty, lack of training, lack of motivation, inefficiency of the Government machinery, lack of market and lack of communication have been the main factors for non-utilisation of resources available for functioning of small-scale industries. It is further revealed that poverty has been the most important factor (expressed by 35.33 %) while Government-inefficiency happens to be the second most important (expressed by 30 %) factor. Lack of mobilisation figures third (expressed by 20 %).





## POLITICAL NEEDS

Political awareness is a recent phenomenon in India. Prior to Independence, the National politics was unilateral and aimed to force the Britishers to quit India. There was nothing like local politics or regional politics. At the village level, in traditional India, the higher caste landlords enjoyed power. However, every caste happened to have a caste-headman whose opinion, voice and decisions were honoured by the caste-men. In some cases, there were rival groups in the same caste and each group was competing with other and as such, each group within the caste had its head-man. The head-man was contacted for hiring labour from that caste. After Independence, the power structure shifted to dominant castes and very often to caste-alliances which lead to transfer of power even to members of scheduled castes at the local level and through reservation of Assembly and Parliamentary constituencies at higher levels. Khan (1980) rightly observes that "The scheduled castes had absolutely no access to 'power' in the past, not only because of the absence of any of the factors which the caste Hindus have but also due to their low social status and economic dependence on the caste Hindus." Things



have changed after Independence but still the <sup>128</sup>scheduled castes are not reported to be benefitted much from the opportunities rendered by the constitutional provisions mainly because they are not well-organised.

An attempt, in this Chapter, has been made to see the political involvement of the scheduled castes. Table 9.1 shows participation of the scheduled castes in political gatherings.

Table 9.1  
TAKING PART IN POLITICAL GATHERINGS

	Always	Often	Seldom	Never	Total
Chamar	1	12	9	20	42
%	( 2.38 )	(28.57)	(21.43)	( 47.62 )	(100)
Dusadh	1	18	9	26	54
%	( 1.85 )	(33.33)	(16.67)	( 48.15 )	(100)
Pasi	-	14	7	12	33
%		(42.42)	(21.21)	(36.36 )	(99.99)
Dhobi	2	11	10	5	28
%	( 7.14 )	(39.29)	(35.71)	(17.86)	(100)
Mehtar	1	2	-	-	3
%	(33.33 )	(66.67)	-	-	(100)
Majhhar	-	2	-	2	4
%	-	( 50 )	-	(50 )	(100)
Dhumia	-	-	1	1	2
%	-	-	(50 )	(50 )	(100)
Total	5	59	36	66	166
%	( 3.01)	(35.54)	(21.69)	( 39.76)	(100)



Table 9.1 shows very poor participation by the respondents in political gatherings. Only 3.01 per cent of the respondents were politically active to participate in political gatherings when an opportunity came to him, while 39.76 percent did not participate at all. Thus about 40 percent respondents seem to be unaware of political happenings. This clearly indicates lack of political socialization of the scheduled castes. The percentages of those who often take part in political gatherings and those who seldom participate came to be 35.54 and 21.69 respectively. This happens mainly because, as gathered at the time of interview that they are always struggling hard to earn their livelihood. Thus they hardly find time to take part in political gatherings. At the time of Parliamentary or Assembly elections, they are forced to attend the political meetings.

Before Independence, the scheduled castes had no kind of political participation. They were not at all aware of political activities either. But the situation has changed since then. They were very sore of the behaviour of the dominant caste Hindus who did not allow them to vote against their candidates. They specially made reference of the 1977 general elections in which they did get the opportunity to cast their votes. No Panchayat in the area under investigation was headed by any scheduled caste person, but some of them occupied some positions in them.

Table 9.2 shows level of politics in which they



are interested-local, regional, national or international.

Table 9.2  
LEVEL OF POLITICS IN WHICH INTERESTED

	Local	Regional	National	International	Total
Chamar	15	6	17	1	39
%	(38.46)	(15.38)	(43.59)	(2.56)	(99.99)
Dusadh	14	5	28	-	47
%	(29.79)	(10.64)	(59.57)	-	(100)
Pasi	10	1	16	-	27
%	(37.04)	(3.70)	(59.26)	-	(100)
Dhobi	13	4	12	-	29
%	(44.83)	(13.79)	(41.38)	-	(100)
Mehtar	2	-	1	-	3
%	(66.67)	-	(33.33)	-	(100)
Mushhar	2	-	2	-	4
%	(50)	-	(50)	-	(100)
Dhunia	-	1	1	-	2
%	-	(50)	(50)	-	(100)
Total	56	17	77	1	151
%	(37.09)	(11.26)	(50.99)	(0.66)	(100)

Table 9.2 reveals that fairly a good number of the respondents (50.99%) are interested in national politics. This is because they believe that it is only the centre which strives for their welfare and development. They have little faith in State Government. They also believe that





under the guidance of and pressure from the Central Government, the State Governments carry on various welfare and developmental schemes. Next to national politics, they are interested in local politics (37.09%) followed by interest in regional politics (11.26%). They are interested in local politics mainly because their most of the problems can be solved by assuming power at the local level. They need alliances with some powerful group to injustices and repressions from the powerful caste Hindus. Their alliance with some caste Hindus has paid dividends in sharing power with them at the local level. Whenever they have done so, they have gained some positions in village Panchayats and at Block level. Such caste alliance is only to assume power depending upon the situation in the local politics. Interest in international politics appeared to be negligible (0.66%).

Table 9.3 presents the picture whether the then Governments ( The Janata Governments-both in the Centre and in the State in the year 1979 ) dealt with the public problems unsuccessfully.

Table 9.3

( On next page)



Table 9.3  
GOVERNMENT DEALING WITH PUBLIC PROBLEMS

	Completely	Partially	Not at all	Total
Chamar	13	28	1	42
%	(30.95)	(66.67)	(2.38)	(100)
Dusadh	18	34	2	54
%	(33.33)	(62.96)	(3.70)	(99.99)
Pasi	12	20	1	33
%	(36.36)	(60.61)	(3.03)	(100)
Dhobi	9	19	-	28
%	(32.14)	(67.86)	-	(100)
Mehtar	2	1	-	3
%	(66.67)	(33.33)	-	(100)
Mushhar	1	3	-	4
%	(25)	(75)	-	(100)
Dhunia	-	2	-	2
%	-	(100)	-	(100)
Total	55	107	4	166
%	(33.13)	(64.46)	(2.41)	(100)

Table 9.3 indicates that about 65 percent respondents held the view that the Government in dealing with public problems has been partially unsuccessful. It means that majority of them were happy with the Government performances in dealing with the public problems in the year 1978. This may be because of prices of essential commodities like rice, wheat, sugar, kerosen oil, matches, etc, were by and large static and they got a big relief after 1974-75-price-hike. Quite a few 4 out of 166 (2.41%) believed that the Government was not at all



unsuccessful in dealing with public problems.

However, about one-third of the respondents (33.13%) were of the opinion that the Government was quite unsuccessful in dealing with the problems. Reasons may be the atrocities on Harijans during Nanata rule, such as at Belchi etc.

Table 9.4 shows whether they felt a need of change in the political set-up in the country and if so, what should be the nature of change.

Table 9.4

POLITICAL CHANGE

(On next page)



Table 9.4  
POLITICAL CHANGE

	Yes						Re- of
	Decentra- lisation of power	Powerful Centre	More powerful State	Electoral Reform	Administra- tive Reform	Political training to voters	
Chamar	7 % (2.87 )	25 (10.25)	8 (3.28)	35 (14.34)	36 (14.75)	32 ( 13.11 )	
Dasadh	12 % (3.64 )	33 ( 10 )	15 ( 4.55)	46 (13.94)	46 (13.94)	44 ( 13.33)	
Pasi	7 % (3.61)	18 (9.28 )	9 (4. 64)	29 (14.95)	28 (14.43)	26 ( 13.40)	
Dhobi	8 % (4.76)	15 (8.93)	11 (6.55)	22 (13.10 )	24 (14.29)	22 (13.10 )	
Mehar	1 % ( 4.76)	2 (9.52)	1 (4.76)	3 (14.29)	3 (14.29)	3 (14.29 )	
Mushhar	3 % (11.11)	2 (7.41)	2 (7.41)	3 (11.11 )	4 (14.81)	3 (11.11)	(
Dhunia	2 % (15.39)	-	2 (15.38)	1 (7.69)	2 (15.38)	1 (7.69)	(
Total	40 % (4.01)	95 (9.53)	48 (4.81)	139 (13.94)	143 (14.34)	131 (13.14)	(





Table 9.4 shows that 98 percent of the respondents feel the need of a change in the present political set-up in the country. The nature of change suggested by them is decentralisation of power, powerful Centre, more powers to the State, electoral reform, administrative reform, political training to the voters, change in the leadership, powerful opposition and system of check and balance on the leaders. They, at the time of interview, showed their anger with and distrust on the existing political leadership. It was gathered that they had lost their faith in the political leaders. Indirectly they also meant that power structure is still guided by the powerful caste Hindus and they, in spite of their sympathetic words for the Harijans, do not miss any opportunity to exploit them. Their feeling for decentralisation of power seems to be quite natural. As they have greater faith in <sup>the</sup> Centre (most of them had an idea that Mrs. Indira Gandhi is at the Centre) than in State Government, they were for stronger Central Government. Asked about the performance of the State Government, almost all of them invariably told that State Government Ministers and officials favour their caste-men.

They are also in favour of administrative and electoral reform as they feel that by introducing electoral reform, they may cast their votes without fear and by introducing administrative reform, the welfare schemes for them may be expediently executed. In order that unscrupulous politicians may not exploit them, they feel the need of political education. They believe that the politicians are dishonest and hence system of checks and balances should be introduced.

Table 9.5 presents figures of responses regarding their association with a political parties.



Table 9.5

## ASSOCIATION WITH POLITICAL P

		Yes				
		Janata	Congress-I	Congress-U	C.P.I.	C. P. M.
Chamar	8	-	1	4	6	
%	(19.05)	-	(2.30)	(9.52)	(14.29)	
Dusadh	9	5	1	8	5	
%	(16.67)	( 9.26 )	( 1.85 )	(14.81)	(9.26 )	
Pasi	6	3	4	5	2	
%	(18.18)	( 9.09 )	(12.12)	(15.15)	(6.06)	
Dhobi	1	1	5	-	5	
%	(3.57)	(3.57 )	(17.86 )	-	(17.86)	
Mehtar	-	1	1	-	-	
%	-	(33.33 )	(33.33 )	-	-	
Mushhar	-	1	-	2	-	
%	-	( 25 )	-	(50)	-	
Dhunia	-	1	-	-	-	
%	-	(50)	-	-	-	
Total	24	12	12	19	18	
%	(14.46)	( 7.23 )	(7.23)	(11.45)	(10.84)	



Table 9.5 reveals that about 46 percent respondents do not have association with any political party. Partywise analysis shows that about 14 percent of the respondents were associated with the Janata party and Congress ( I & U ) each. About 11 percent indicated their association with the C.P.I. and the C.P.I. (M) each.

They were critical of the Emergency rule and when asked about the reasons for their being critical, they told some cock and bull stories. This shows that they are more swayed by propaganda than by reasoning. A well-planned education which may train them to use reasoning is needed. About 14 percent support to the Janata Party was due to the fact that Shri Jagjiwan Ram was at that time in the Janata Party. Without Shri Jagjiwan Ram, hardly there was any one to associate himself with the Janata Party. Among the non-scheduled caste leaders, Mrs Indira Gandhi enjoyed the highest confidence of the scheduled castes. One fact came to light was the penetration of the Marxist Parties among the scheduled castes. Those who showed their association with the Communist Parties firmly believe that the Communist Parties can only bring transformation in the society in which the Harijans will have a rightful place. When we consider the situation in totality with three major sub-divisions of the political parties, we find also that the C.P.I. and the C.P.I. (M) combination have the largest support among the scheduled castes. This may again lead us to conclude that since there has been little improvement in their socio-economic status, they are more inclined to communism. It also comes to light that Congress has its supporters among all the sub-castes while Janata's support is confined to Chamar, Dusadh and Dhobi. Table 9.6 presents the level of association of the respondents with the political parties.



Table 9.6

## LEVEL OF ASSOCIATION

	Sympathy	Vote for the Party	Work for the Party	Make Contri- bution	Active Member	Office bearer	Total
Chamar	14	4	-	-	1	6	19
	% (73.68)	(21.05)	-	-	(5.26)	-	(99.99)
Dusadh	21	5	3	2	2	-	33
	% (63.64)	(15.15)	(9.09)	(6.06)	(6.06)	-	(100 )
Pasi	10	12	3	1	1	-	27
	% (37.04)	(44.44)	(11.11)	(3.70)	(3.70)	-	(99.99)
Dhobi	10	1	1	-	1	-	13
	% (76.92)	(7.69)	(7.69)	-	(7.69)	-	(99.99)
Mehtar	2	-	-	-	-	-	2
	% (100 )	-	-	-	-	-	(100)
Mushhar	-	-	1	-	1	-	2
	% -	-	(50)	-	(50 )	-	(100 )
Dhunia	1	-	-	-	-	-	1
	% (100)	-	-	-	-	-	(100 )
Total	58	22	8	3	6	-	97
	% (59.79)	(22.68)	(8. 25)	(3.09)	(6.19)	-	(100)

Table 9.6 shows that about 60 percent of the associates have sympathy with the party while about 23 percent of them vote for it and about 8 percent of the associates work for the party. About 3 percent of them make contributions and about 1 percent respondents are active members. However, none of them appeared to have association with the party in the capacity of an office-bearer.

Table 9.7 and 9.8 present attitude of the respondents towards socialism.





Table 9.7

## ATTITUDE TOWARDS SOCIALISM

	Agree	No Opinion	Disagree	Total
Nationalisation of resources	161	1	4	166
%	(99.99)	(0.60)	(2.41)	(100)
Independent functioning of labour organisation	163	2	1	166
%	(98.19)	(1.20)	(0.60)	(99.99)
Wage ratio should be less than 1: 10	147	3	16	166
%	(88.55)	(1.81)	(9.64)	(100)
Replacement of big industries by cottage industries	51	16	99	166
%	(30.72)	(9.64)	(59.64)	(100)
Total	522	22	120	664
%	(78.61)	(3.31)	(18.07)	(99.99)

Table 9.8

## ATTITUDE TOWARDS SOCIALISM

Income should be according to :

	F	%
Family size	30	15.56
Labour	114	60.64
Importance of work	43	22.87
Others	1	0.53
Total	188	100.00



Table 9.7 reveals that about 79 percent of the respondents are agreeable to nationalization of resources, independent functioning of labour organisations, wage ratio to be 1 : 10, replacement of big industries by cottage industries.

Table 9.8 indicates that 114 out of 188 respondents ( 60.64% ) want that income should be according to labour. However, 43 out of 188 respondents (22.83%) are of the opinion that income should be in accordance with work. All these suggest that they are favourably disposed towards principles of socialism.

Table 9.9 shows reaction of the respondents to the Government's efforts in stopping corruption, solving unemployment problem, protecting the weaker section of the society, eradicating illiteracy, checking price-rise, uplifting the poor, upholding democracy, safeguarding the fundamental rights and protecting the rights of Harijans.



Table 9.9

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## REACTOPM TP GOVERNMENT

	Agree	No Opinion	Disagree	Total
Government has stopped corruption	6	4	156	166
%	(3.61)	( 2.41)	(93.98 )	(100 )
Government is solving unemployment problem	8	7	151	166
%	(4.82)	(4.22 )	(90.96 )	( 100)
Government is protecting your community	48	15	103	166
%	(28.92)	(9.04)	(62.04)	(100)
Government is eradicating illiteracy	32	2	132	166
%	(19.25)	(1.20)	(79.52)	(100)
Government is checking price- rise	16	5	145	166
%	(9.64)	(3.01)	(87.35)	(100)
Government is uplifting the poor%	22	10	134	166
	(13.25)	(6.02)	(80.72)	(99.99)
Government is upholding democracy	90	15	16	166
%	(54.22)	(9.04)	(36.75)	(100.01)
Government is safeguarding the fundamental rights	100	15	51	166
%	(60.24)	(9.04)	(30.72 )	(100)
Government is protecting the rights of Harijans %	67	13	86	166
	(40.36)	(7. 83)	(51.81)	(100)
Total	389	87	1018	1494
%	(26.02)	(5.82)	(68.14)	(99.99)

Table 9.9 reveals that about 68 percent respondents have negative reaction to the Government's sincerity in performing good to the people. They believe that the



Government has not been able to stop corruption, to solve unemployment problem, to protect the Harijans, to eradicate illiteracy, to check price-rise, to uplift the poor, to uphold democracy, to safeguard fundamental rights and to protect the rights of the Harijans. Such lack of faith in Government efforts may lead to serious disturbances. At the time of the report writing, very disturbing news are coming from these areas about Naxalite movements in which the Harijans' youths are involved. There is no doubt that much more should be done from the Government side, otherwise the leadership of the Harijans will go into the hands of angry youths believing in adventurism.

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## CHAPTER 10

## EDUCATIONAL NEEDS

The Shudras have remained neglected in the society through out the Indian history. An inequitable division of functions for four Varnas was legitimated by religion and a social structure based on caste endogamy ensured its continuity. The doctrine of Karma provided the sacred base for ascription of status through birth. The present life was seen as a continuation of the life previous to birth and the current status in life was derived from the performance of activities (Karma) in the previous life. The duties defined as rightful activities for the current life depended on those allocated to the status acquired at birth. Mobility was permissible only in the next life after rebirth based on good Karma in the present life. Education in such a rigid society was directed essentially to the perpetuation of the new generation to take the place of the previous generation. The Brahmins had to learn the Vedas, the Kshatriyas had to learn to rule and get acquainted with various weapons, statecraft and organisational matters. The Vaishyas required the knowledge of arithmetic and writing to transact business, keep records, and maintain accounts. Thus in the traditional Hindu Society, the right for formal schooling was limited to Upper Castes and that also was not clearly universal. During the Medieval period acquisition of proficiency in Urdu or Persian was required to get jobs in administration. As a result, a new class of petition-writers



and record keepers arose mainly from among the Kayasthas. During the same period Kabir, Jayasi, Sur took religion to the masses. Raidas, Kabir, Nand Das, Nava Das and others wanted to create a casteless society and as a result many members of the Scheduled Castes purified their activities, adopted Nirgun Philosophy preached by these Bhakta Gurus.

During the British rule, though education did not remain open only to the upper castes but still it was monopolized by them because of economic factor involved in it. Children from well-to-do houses could afford for education and thus during this period too, education, provided for by the Britishers, did not reach the scheduled caste. Further, because of industrial monopolization of market, the rural and urban artisans faced a set back to their cottage industries leading them to turn to agricultural labourer. Thus earlier indifference of those classes to education continued.

The implementation of the recommendation of the Indian Education Commission Report (1932) abolishing restrictions on Scheduled Caste children in aided schools carried the struggle for equality but for long it did not bring any substantial result. But after the attainment of independence the Constitution Act of 1955 provides punitive measures against the practice of untouchability. The Constitution of India lays down the goal of establishing a society based on justice, equality and fraternity to all. It provides the Government to take measures for the removal of discrimination on grounds of caste and birth. The placement of the lower castes under one schedule has emphasised the



special duties of the Government in this regard. The facilities for implementing these goals consist of providing free education, hotel facilities, scholarships, and reservation in all services to the members of these castes. Even with these provisions, the state of affairs remains far from satisfactory even after thirty-four years of independence. The following discussion substantiates the hypothesis. Table 10.1 shows the picture of number of children in the family above five years of age and number of literate among them.

Table 10.1

Number of children in the family above five years and number of literate among them

Number of children above five years	1	2	3	4	5	6	7	8	9	10 >	Total
Number of literate among them											
0	-	-	-	-	-	-	-	-	-	-	-
1	-	-	1	7	4	3	-	-	-	2	17 (10.24)
2	-	-	-	6	8	8	10	-	2	1	35 (21.08)
3	-	-	-	2	8	5	4	5	5	3	32 (19.28)
4	-	-	-	2	2	7	4	3	1	5	24 (14.46)
5	7	-	-	-	-	3	7	2	6	40	58 (34.94)
	-	-	1	17	22	25	25	10	14	51	166
%	-	-	(0.6)	(10.24)	(13.25)	(15.66)	(15.07)	(6.03)	(8.43)	(30.72)	(100)



Table 10.1 reveals that most of the families are having more than 3 children. This shows that there is little impact of family planning programmes in these families. The Government should have special programmes to educate the Scheduled Caste members in this direction so that they may develop faith in such programmes for the benefit of the family and the Nation at large. It is more worrying to note that about 31 per cent families have more than 10 children in each family. Even though these families are more affluent than other Scheduled Caste families, yet it is very difficult to maintain 10 children these days. It is no wonder that they are living in financial difficulties and under such situation it is very difficult to send all children to school and this fact is amply justified by the figures in Table 10.1. Sending children to school has not been taken up seriously by them. In Bihar an incentive of Rs. 15/- per family has been granted by the State Government in the year 1990 and the fruits are yet to come. However, the incentive does not seem to be very effective because in Scheduled Caste families, the children become an earning member at the age of 7 or 8. Table 10.2 shows number of children in the age group 6-14 and number of school going among them.

Table 10.2

(on next page)





Table 10.2

Number of 6-14 age group children and  
number of school going among them

Number of children	Frequencies	Frequencies of school going children
0	-	-
1	51 (50)	29
2	30 (29.42)	15
3	9 (8.82)	7
4	5 (4.90)	2
5	7 (6.86)	2
Total	102	55 (53.90)

From Table 10.2, it is evident that 55 out of 102 families (53.90%) send their children of age group 6-14 to school. Thus school has reached only to about 54 percent families and the rest 48 percent families are not in a position to derive benefits of the universal Primary education. Even among those children who are sent to school many of them drop out before completing the primary education. It also came to light at the time of data collection that children of the Scheduled Castes are not treated well in the schools by non-scheduled caste teachers. Their non-attendance is not minded by the teachers, but the names of such children are carried in



the school registers to justify their presence in schools. The annual returns about Scheduled Caste children attending schools have, therefore, no meaning. Table 10.3 presents the picture about choice of subjects of Scheduled Caste students at the higher level.

Table 103  
Faculty of Study

Faculty/ Caste	Arts	Science	Technical	Total
Chamar	11 (26.19)	12 (28.57)	19 (45.24)	42 (100)
Dusadh	20 (37.04)	11 (20.37)	23 (42.59)	54 (100)
Pasi	4 (12.12)	4 (12.12)	25 (75.76)	33 (100)
Dhobi	6 (21.43)	10 (35.71)	12 (42.86)	28 (100)
Mehtar	-	1 (33.33)	2 (66.67)	3 (100)
Mughhar	1 (25)	-	3 (75)	4 (100)
Bhunia	-	2 (100)	-	2 (100)
Total	42 (25.30)	40 (24.10)	84 (50.60)	166 (100)

Table 10.3 shows that there has been awareness, among the Scheduled Caste students, of the importance of technical education. Owing to reservation of seats for admission to different technical courses, about 51 percent students are undergoing technical education. At least one fact is clear that those, who any how reach the higher stage of education, give first preference to technical



education, because of higher job opportunity on account of greater demand for technical personnel and also on account of reservation in jobs of technical nature as well. Those who fail to get admission in technical institutes or colleges offer science and Arts subjects. Among the various castes it is found that the Dusadhs, the Chamars, the Pasis and the Dhobis are the beneficiaries of higher education. Other castes of the harijans lag far behind. The figures of Table 10.4 also justify the statement that choice of the technical courses is because of better job opportunities.

Table 10.4  
Reason of offering the subject

	Easy	Interest- ing	More employ- ment oppor- tunities	Could not get subject of choice	Others	Total
Chamar	-	22 (45.93)	20 (41.68)	5 (10.42)	1 (2.08)	48 (100)
Dusadh	2 (3.33)	30 (50)	24 (40)	4 (6.67)	-	60 (100)
Pasi	1 (2.63)	17 (44.74)	10 (26.32)	9 (23.68)	1 (2.63)	38 (100)
Dhobi	-	16 (47.06)	13 (38.24)	5 (14.71)	-	34 (100.01)
Mehtar	-	2 (66.67)	1 (33.33)	-	-	3 (100)
Mushkar	-	1 (25)	2 (50)	1 (25)	-	4 (100)
Dhunia	-	2 (100)	-	-	-	2 (100)
Total	3 (1.59)	90 (37.62)	70 (37.04)	24 (12.70)	2 (1.06)	189 (100.01)



Table 10.4 presents the data regarding reasons of offering the course they have opted, the reasons being easy, interesting, more employment opportunities, could not get subject of choice or any other reason. It is found that about 48 percent students aspire for interesting subjects, while 37 percent of them choose subjects which may lead to better employment opportunities. Moreover, about 13 percent of the students did not get subjects of their choice.

Table 10.5 gives the frequencies of failure in a class.

Table 10.5  
Failure in a class

Year	One year	Two years	Three years	Four years	Total
Class					
VIII Class Exam.	166 (100)	-	-	-	166 (100)
IX Class Exam.	164 (98.80)	2 (1.20)	-	-	166 (100)
X Class Exam.	164 (98.80)	2 (1.20)	-	-	166 (100)
Matric Exam.	125 (75.13)	33 (20.82)	2 (1.23)	-	160 (100)
Inter Exam.	17 (20.24)	63 (75)	4 (4.76)	-	84 (100)
Graduate Exam.	13 (27.08)	33 (66.75)	2 (4.17)	-	48 (100)
Post-Graduate Exam.	22 (66.67)	11 (33.33)	-	-	33 (100)
Total	671 (81.53)	144 (17.50)	8 (0.97)	-	823 (100)

Table 10.5 reveals that all the students (100%) failed for one year in class VIII and about 99 percent





of them failed in Class IX and Class X. In the Secondary School final examination, about 78 percent students did not pass in one chance and about 21 percent did not succeed even in two chances. At the Intermediate examination 75 percent of the Scheduled Caste examinees failed for two years, 20.24 percent failed for one year and about 5 percent failed for three years. At Graduate level about 27 percent failed for one year, about 69 percent failed for two years and about 4 percent failed for three years. At the Post-Graduate level about 67 percent failed for one year and about 33 percent failed for two years. On the whole, about 82 percent failed for one year, about 17 percent failed for two years and about 1 percent failed for three years. The picture of success at the examinations appears to be very dismal. This suggests that some special arrangements should be made for them to provide remedial teaching, supply of books and exercise books, better accommodation facilities and guidance services in schools and colleges. Table 10.6 presents data on drop outs among the Scheduled Castes.

The incidence of wastage is higher among Scheduled Castes than among others. The wastage among the Scheduled Castes was studied at the Primary and Middle stages of education from the school registers of Bikram and Dhanarua Blocks. The calculation was made for the base year 1970-71 which gives the following rate of wastage.

Table 10.6



Table 10.6

Rate of Wastage (1970-71)  
Rural Areas

Class/ Sex	I	II	III	IV	V	VI	Total
Boys	39.67	10.16	8.92	6.11	7.80	6.10	78.76
Girls	44.12	13.62	10.20	7.20	9.20	7.50	91.84
Total	41.20	11.56	9.61	6.66	8.16	6.21	83.40

Table 10.7

Rate of Wastage (1970-71)  
Urban Areas

Class	I	II	III	IV	V	VI	Total
Boys	31.17	8.22	4.24	7.41	5.22	3.22	59.48
Girls	34.21	9.64	5.62	9.67	6.80	4.28	70.20
Total	32.92	8.72	4.80	8.44	5.92	3.62	64.42

Apart from higher incidence of wastage among Scheduled Castes, there exists sex difference. Girls are worse sufferers than the boys. The rate of wastage in rural areas is higher than in urban areas. As in general cases, among Scheduled Castes also the higher incidence of wastage is at the beginning of the school year.

To throw a deeper light on the education of Scheduled Castes, the continuity of their education was studied. It was about those who were in higher education. Whether they discontinued their studies for temporary period/periods or they attained their higher education with discontinuation. Table 10.8 indicates the continuity or discontinuity in the educational life cycle.



Table 10.8  
Discontinuance of Education

No. of years.	1	2	3	4	Total
Level					
Between Primary and Middle	-	1 (2.00)	-	-	1 (2.00)
Between Middle and Secondary	3 (6.00)	18 (36.00)	21 (4.00)	-	23 (46.00)
Between Secondary and Intermediate	10 (20.00)	9 (18.00)	2 (4.00)	-	21 (42.00)
Between Interme- diate and Graduation	4 (8.00)	-	1 (2.00)	-	5 (10.00)
Total	17 (34.00)	28 (56.00)	5 (10.00)	-	50 (100.00)

Table 10.8 indicates that fifty out of 166 students and teachers of higher level, for one reason or other, had a chequered school or college career. Most of them discontinued their studies for one or two years. The most difficult period in their life has been the period from Middle level to Intermediate level. It was interesting to find out from them the reasons for discontinuance which are reported in Table 10.9.

Table 10.9  
(on next page)



Table 10.9  
Reasons of discontinuance

	Chamar	Dusadh	Pasi	Dhobi	Mehtar	Bushhar	Dhunia	Total
Poverty	9 (25.71)	7 (35)	6 (31.58)	5 (33.33)	-	-	-	27 (29.35)
Lack of motivation	1 (2.86)	-	-	-	-	-	-	1 (1.09)
Unfavourable parental attitude	1 (2.86)	-	-	-	-	-	-	1 (1.09)
Unfavourable teacher attitude	-	-	-	-	-	-	-	-
Temporary Employ	1 (2.86)	-	-	-	-	-	-	1 (1.09)
Lack of Study Facilities	7 (20)	6 (30)	5 (26.32)	5 (33.33)	1 (50)	-	-	24 (26.09)
Non- Coopera- tion from authorities	-	-	-	-	-	-	-	-
(Others)								
(a) Failure	9 (25.71)	4 (20)	7 (36.84)	5 (33.33)	-	1 (100)	-	26 (28.26)
(b) Part time Job	5 (14.29)	1 (5)	1 (5.26)	-	-	-	-	7 (7.61)
(c) Sickness	2 (5.71)	- (5)	-	-	-	-	-	3 (3.26)
(d) Late result	-	1 (5)	-	-	-	-	-	1 (1.09)
(e) Family trouble	-	-	-	-	1 (50)	-	-	1 (1.09)
Total	35 (100)	20 (100)	19 (100)	15 (99.99)	2 (100)	1 (100)	-	92 (100.02)





As seen in table 10.9, the reasons of discontinuance are reported as poverty, lack of motivation, unfavourable parental attitude, unfavourable attitude of the teacher, temporary employment, lack of study facilities, non-co-operation from the authorities, failure, part-time job, and illness. The most common among these reasons are poverty (29.35%), failure (28.26%) and lack of study facilities (26.69%). Two of these reasons are economic and the third (failure) is, by and large, the consequence of the two. Thus, there is need to provide them better study facilities and financial assistance. They also need compensatory education to offset the educational disadvantages arising out of poverty and other factors.

Poverty and illiteracy all around prevent them from devoting required number of hours on study. The study habits of Indian students, expressed in hours of study, on the average, is lower than their counter-parts in the Western Countries. The average hours (2 hours) spent by Scheduled Caste students is far less the Indian average (6 hours). These hours of study are beyond their stay in schools. In this age of knowledge explosion it is not enough to have better tools and techniques of education, but it is also necessary to devote more and more time on study. The Scheduled Caste students are lagging behind and steps should be taken to improve their study habits as well. It is also, therefore, important to know the feeling of Scheduled Caste students about their study habits. Whether they feel that they should spend more hours on study. This question was asked and the results are given in Table 10.10.



Table 10.10

Feeling to devote more time to study

Class		Yes	No	NR	Total
1st year	Inter.	67 (88.16)	9 (11.84)	-	76 (100)
2nd year		32 (91.43)	3 (8.57)	-	35 (100)
3rd year	Bachelor	9 (75)	3 (25)	-	12 (100)
4th year		7 (77.78)	2 (22.22)	-	9 (100)
5th year	Master	17 (100)	-	-	17 (100)
6th year		12 (92.31)	1 (7.69)	-	13 (100)
Lecturer		4 (100)	-	-	4 (100)
Total		148 (89.16)	19 (10.84)	-	166 (100)

Table 10.10 reveals that about 89 percent respondents feel that they should devote more time to study. The 11 percent respondents who not feel devoting more time to study probably have very low motivation for education.

The cost on education has been increasing day by day. It becomes very difficult for the poor to meet the expenses of education. It was, therefore, desired to know how the students of the Scheduled Caste community manage to meet the expenditure over their education. The details of the answers so obtained are given in Table 10.11.

Table 10.11  
(on next page)



Table 10.11  
Managing Expenditure

	Scholar- ship	Part- time work	Guardian's contribu- tion	Stipend	Credit	In-law's help	Total
Chamar	10 (13.33)	2 (2.67)	39 (52)	24 (32)	- -	- -	75 (100)
Dusadh	10 (10.67)	- -	49 (53.26)	33 (35.87)	- -	- -	92 (100)
Pasi	9 (15.25)	- -	31 (52.54)	13 (30.51)	1 (1.69)	0 -	53 (99.99)
Dhobi	3 (5.77)	3 (5.77)	25 (48.08)	21 (40.38)	- -	- -	52 (100)
Rehtar	1 (16.67)	1 (16.67)	3 (50)	1 (16.67)	- -	- -	6 (100.01)
Kushahar	1 (16.67)	- -	4 (66.67)	1 (16.67)	- -	- -	6 (100.01)
Dhunia	1 (25)	1 (25)	2 (50)	- -	- -	- -	4 (100)
Total	35 (11.90)	7 (2.38)	153 (52.04)	98 (33.33)	1 (.34)	0 -	294 (99.99)

Table 10.11 indicates that many of the students manage the educational expenditure from more than one source. They largely depend upon guardian's help and stipend. Some of them receive scholarship. Part time job is not popular among them. This is not because they do not want it, but this is mainly because they do not get it. The financial assistance to students, it appears, is not sufficient to meet their expenses.



Teacher-pupil relationship is very important factor in institutional life. It is from this end that it was proposed to study the attitude of teachers towards Scheduled Caste students which was measured from the perception of the students about it. Table 10.12 gives the attitude of teachers towards Scheduled Caste students.

Table 10.12

## Attitude of the Teachers

	Very helpful	Helpful	Indifferent	Discouraging	Very discouraging	Total
Chamar	2 (4.76)	38 (90.48)	1 (2.38)	-	- (2.38)	42 (100)
Dusadh	1 (2.08)	44 (91.87)	1 (2.08)	1 (2.08)	1 (2.08)	48 (92.99)
Pasi	1 (3.13)	30 (93.75)	-	1 (3.13)	-	32 (100.01)
Dhobi	2 (6.90)	25 (86.21)	2 (6.90)	-	-	29 (100.01)
Mehtar	-	3 (100)	-	-	-	3 (100)
Majhar	-	3 (100)	-	-	-	3 (100)
Dhunia	-	2 (100)	-	-	-	2 (100)
Total	6 (3.77)	145 (91.19)	4 (2.52)	2 (1.26)	2 (1.26)	159 (100)

Table 10.12 indicates that about 91 percent of the students think that the teachers are helpful to them and 4 percent of the students think that their teachers are very helpful. Thus 95 percent students think





that the teachers possess helpful attitude towards Scheduled Caste students. Teachers attitude towards Scheduled Caste students, thus, does not seem to be different from their attitude towards students in general. This indicate a change of attitude in teachers at higher level towards Scheduled Caste students, especially after independence. Connected with this is the question whether students show respect to Scheduled Caste teachers. This aspect was also examined and the answers in this respect are given in Table 10.13.

Table 10.13

Respect for Scheduled Caste Teachers  
(Responded by Scheduled Caste Teachers)

	Yes	No	Total
Upper caste students pay no respect	-	3	3
Scheduled Caste students pay respect	3	-	3
Most students pay respect	-	3	3
Pay same respect as to other teachers	1	2	3
Feel difficulty in teaching because of non-Scheduled Caste students	-	3	3



The findings in Table 10.13 are interesting. All the Scheduled Caste teachers who were contacted expressed their feeling that they are not respected by the non Scheduled Caste students. They felt that they receive due respects from Scheduled Caste students. Though they have no difficulty in teaching as such because of overwhelming dominance of non-Scheduled Caste students, but their positions and authority as teacher are not acceptable in the institutions.

Availability of institutions at nearby places helps in enrolment of students. It was, therefore, intended to know the distance of schools from their places of residence. Table 10.14 gives the distance of schools from the places of students' residence.

Table 10.14

(on next page )



Table 10.14

## Distance of School

	> 1	1	2	3	4	5	6	7
Primary	1	11	-	-	-	-	-	-
	% (8.33)	(91.67)	-	-	-	-	-	-
Middle	8	31	8	14	4	-	-	-
	(12.31)	(47.69)	(12.31)	(21.54)	(6.16)	-	-	-
Secondary	6	35	12	26	10	4	1	1
	(5.20)	(36.46)	(12.5)	(27.03)	(12.42)	(4.17)	(1.04)	(1.04)
College	-	10	3	5	4	8	8	2
	-	(7.58)	(2.27)	(3.79)	(3.03)	(6.06)	(6.06)	(1.52)
Total	14	87	23	45	17	15	9	3
	(4.59)	(28.52)	(7.54)	(14.75)	(5.57)	(4.26)	(2.95)	(0.98)



Table 10.14 reveals that primary schools are available to children at a distance of one mile or less. Thus some of the children of 6-9 age group have to walk a mile to receive primary education. In a country like India, this may be taken as satisfactory but certainly not very satisfactory. In the case of Middle schools the situation is even worse. Middle Schools are available to 60 percent children only at a distance of one mile or less. About 12 percent students have to walk two miles, 21.54 percent have to walk three miles and 6.16 percent have to walk four miles which appears to be too long a distance to be covered every day by a child of middle school stage. In other words, we may say that about 28 percent children are practically denied of Middle School facilities. Regarding Secondary School facilities, it is found that about 42 percent students have their school at a distance of one mile or less. About 12.5 percent students find their Secondary School at a distance of two miles, 27.08 percent at a distance of 3 miles, 10.42 percent at a distance of four miles, 4.17 percent at a distance of five miles and 3.12 percent at a distance between 6 and 9 miles. Thus about 19 percent students find their Secondary Schools at a distance between 4 and 9 miles which by no means can be said to be gainful schooling. The colleges appeared to be situated at a distance beyond 10 miles for 55.30 percent students which may not be said to be dissatisfactory. Colleges are not supposed to be at the door-step.





It has already come to light that most of the children do not attend school. Distance of school may be one factor, but not the only factor. What are the other factors. Table 10.15 shows reasons for not attending schools.

Table 10.15

Children attending school and reasons for non-attending

			Reasons for non-attending				Total
Yes	No	Total	Poverty	Illiteracy of parents	Upper caste operation	Ignorance	
23 (15.06)	141 (94.94)	166 (100)	126 (89.36)	13 (9.22)	1 (0.71)	1 (0.71)	141 (100)

Table 10.15 suggests that about 85 percent Scheduled Caste students of the school going age do not attend school. This is a gloomy picture. In spite of constitutional provisions and various educational plans and policies of the Government, the proportion and number of out of school children should be an eye-opener. The fact speaks for itself that our attempts to educate them have not yielded fruitful results. The most important reason, as it is evident from the Table 10.15 is poverty (89.36%). This means the Scheduled Caste families cannot spare the child to attend school as they are partially earning members. The only way that can be effective



is that the children should be enrolled in residential schools with no financial burden on the parents. Table 10.16 presents data regarding facilities needed by the parents for sending the children to school.

Table 10.16  
Needed facilities to send children to school

Facilities needed	Frequencies	Percentage
Stipend	61	18.89
Food	56	17.34
Clothings	56	17.34
Books and Exercise Books	33	25.70
Full maintenance by the Government	20	6.19
Mobilization	24	7.43
Harijan Teacher	2	0.62
Family income to be improved	16	4.95
Harijan School	5	1.55
Total	323	100.01

Table 10.16 shows that the respondents require facilities like stipend, food, clothings, books and exercise books, full maintenance of the students by the Government. Further, they appear to favour Harijan schools recruitments of Harijan teachers. They do not seem to favour opening of Harijan Schools. The Harijan Schools will keep them segregated and would be a retrograde step in their development. Table 10.17 highlights their attitude towards reservation in admission.



Table 10.17

## Usefulness of reservation in admission

Yes	No	N.N.	Total
162	3	1	166
% (97.59)	(1.81)	(0.60)	(100)

Table 10.17 reveals that about 98 percent respondents favour the policy of reservation in admission. Since the basis for admission is almost all the courses is merit, the present practice of reservation in admission, they think, should continue otherwise it would be rather impossible for them to get entry into various courses of higher education.

Besides reservation in admission, the Scheduled Castes are receiving various other facilities. Why do they require more facilities ? The reasons, as given by them, are presented in Table 10.18.

Table 10.18

## Reasons for non-employment of facilities

	Frequencies	Percentage
Socially weak	44	26.50
Economically weak	53	31.92
Fear to contact authority	26	15.66
Indifferent attitude of authorities	41	24.62
Lack of hostel facilities	2	1.20
Total	166	100.00



Table 10.18 reveals that about 26 percent respondents do not enjoy the facilities because they are socially weak, while about 32 percent find it difficult to enjoy because they find themselves economically weak. About 16 percent respondents feel that they are not in a position to contact the authorities and hence they are not able to enjoy the facilities. About 25 percent of them find the authorities to have indifferent attitude, while about 2 percent assign the reason to lack of hostel facilities. From the above table it is evident that there are three main reasons - social backwardness, economic backwardness, and unapproachable officials - for non enjoyment of educational facilities. Table 10.19 presents data with regard to their perception on reservation.

Table 10.19

(on next page )





Table 10.19

## Perception of Reservation

	Yes	No	N.R.	Total
1. Government job is easily available because of job reservation %	37 (22.22)	127 (76.51)	2 (1.20)	166 (100)
2. Government should impose reservation in Private Firms %	162 (97.59)	4 (2.41)	-	166 (100)
3. Reservation will solve unemployment problem of our community, because				
(a) Educated persons are not more than the job available	.5 (3.01)	-	-	-
(b) However, in the long run unemployment will remain	42 (25.30)	-	-	-
(c) Reservation is not the solution	118 (71.08)	-	-	-
(d) Undecided	1 (0.60)	-	-	-
4. Dimensions of unemployment will be the same as in the case of non-S.Cs.	70 (42.17)	-	-	-
5. Solution for solving unemployment problem				
(a) Selective education	29 (17.47)	-	-	-
(b) Technical education	37 (22.29)	-	-	-
(c) Self employment training	84 (50.60)	-	-	-
(d) Others	-	-	-	-



Table 10.19 reveals that about 77 percent respondents believe that it is easier for Scheduled Castes to get Government services than other because of reservations. They are (98% ) in favour of reservations for them for the jobs in private sector also. When asked whether reservation is able to resolve unemployment problem, about 71 percent respondents answered that reservation is not the solution and about 25 percent of them were of opinion that unemployment problem would continue for long. About 42 percent respondents are of the opinion that dimensions of unemployment will remain the same as they are for non-Scheduled Caste educated youth. For prevention of unemployment, about 51 percent respondents favour provision of training in self-employment while 22 percent of them suggest to provide better opportunity for technical education. Selective education is favoured by about 17 percent respondents. Scheduled Caste educated youths are in favour of reservation because they are beneficiaries of reservation. In long run, it is also true, that reservation in jobs will keep them off from the competitive market which may be detrimental to their progress.

It was also considered desirable to know their job preferences.

Table 10.20

(on next page )



## Preference to Profession

Profession		Percentage
Mechanical or tool work	86	22.45
Cultivation	85	22.19
Cattle Farming	47	12.27
Leather Work	42	10.97
Poultry Farming	39	10.18
Shops and Business	38	9.92
Handicraft and Spinning	20	5.22
Pig Farming	14	3.66
Woodwork	12	3.13
Total	383	99.99

Table 10.20 indicates the most favoured and the least preferred profession. The highest percentage (22.45) is in favour of mechanical work or tool work. The next favoured is cultivation (22.19%). Cattle farming is favoured by 12.27 percent, leather-work by 10.97 percent, poultry farming by 10.18 percent, shops and business by 9.92%, handicraft and spinning by 5.22 percent, pig-farming by 3.66 percent and wood-work by 3.13 percent of the respondents. Thus they favour technological industries on the one hand and cultivation on the other. Among other professions, some of them even being profitable do not seem to be popular among them mainly because the Community Development authorities appear to have failed in implementing the industrial schemes granted by the Government.



apart from all these, a few worth noting facts came to light. The parents of all the teachers in the sample are illiterate. Though the Government has taken several steps to provide education to the Scheduled Castes during the post independence period, much more still remains to be done. A society of illiterate adults living in deprivation is in itself a great handicap to the education of children.

Adult literacy programmes launched in Bihar under N.A.E.P. are yet to make any impact on Scheduled Caste illiterate adults - it is atleast true for the areas which have been investigated. Poverty of the harijans does not allow them to attend even night classes. They do not find any immediate benefits from education either. They are not getting fair deal from farm landlords. What to speak of equality of educational opportunity, they are still humiliated by caste Hindus in various social and professional dealings. Education worth its name must be able to provide them decent living, to save them from day to day abuses of the land-owners, to save their womanhood from indignation, and to give them a feeling of equality. Centuries of oppression has created a feeling of inferiority in them. They must not only feel the need of education, they must also get returns from it right now. One can invest for future if he is sure about the present.





CHAPTER XICONCLUSIONS

The institution of caste has been one of the exclusive characteristics of the Indian society since early ages of the Indian civilization. It has been a system of social organisation and has been surviving to the present day. As stated by Gaurye, the caste system is characterised by segmental division of society, hierarchy of groups, restrictions on feeding and social intercourse, civil and religious disabilities and privileges of different sections, lack of unrestricted choice of occupation and restriction on marriage. Thus, membership in a caste is hereditary and one cannot change his caste. Since the nineteenth century, the closed Indian social systems have been undergoing a process of transformation into more open systems and this process has been accelerating after independence.

The caste system, as a whole, constitutes a status hierarchy with the Brahmins at the pinnacle and the Scheduled castes or Harijans or so-called untouchables at the base. Thus, the Scheduled castes are characterised by the lowest social or ritual status in the caste hierarchy and a very low position on the socio-economic scale. All through the ages, the untouchables suffered from social injustice and exploitation which prevented them from rising above the social status fixed for them by the exploiters. They were associated with a variety of traditional occupations such as shoe-making, scavenging, disposal of carcasses, toddy-selling, basket-making etc. They had no access to education. Thus they have remained socially, economically and educationally backward. Hindu society insisted



on the segregation of the untouchables and did not allow them to live inside their own areas (tolas). They were generally required to live at a distance from the main village settlement of the caste Hindus. They were even prevented from imitating the life styles of the caste Hindus.

The social reformers of the country from time to time tried to raise the social status and civil conditions of untouchables. Raja Ram Mohan Roy, Swami Dayanand Saraswati, Swami Vivekanand, Mahatma Gandhi and others championed their cause for social justice. Mahatma Gandhi called the untouchables Harijans (Children of God) and tried his best to end untouchability. After attainment of independence, the Government of India has been giving high priority to ameliorate the condition of Scheduled castes. The Constitution of India provides for the safeguard of their rights and interests and to remove disabilities from which they have suffered for centuries. The Article 17 of the Constitution declares that "untouchability is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of untouchability shall be an offence punishable in accordance with the law."

Demographically speaking, according to 1971 Census, the Scheduled Castes in India numbered 82.48 million and in Bihar it was 8.38 million forming 14.6 percent and 14.11 percent respectively of the total population. Nearly 88 percent of the Scheduled caste population live in villages as against 77 percent of the total population. The level of literacy among them was 10.3 percent in 1977. Economically speaking, 62 percent of rural households and 47 percent of the urban households are in debts. Majority of them are agricultural labourers in the rural areas.



The Indian Education Commission (1992) was of the opinion that education of Scheduled caste children was almost totally neglected. Their admission was refused in the schools which were monopolised by caste-Hindus. At the same time it was difficult to find sufficient number of children at a place to form a separate school. The Education Commission recommended that every institution maintained by or receiving aid from public funds should not refuse admission to children of the Scheduled castes. As a matter of fact this may be considered as the first step in the direction of providing education to Scheduled caste children. However, progress of education among Scheduled castes has remained very unsatisfactory till today. Post-independence efforts like scholarships, free education, hostel facilities have not succeeded to bring more than 22.7 percent children to schools, causes being mainly social and economic. Further there is very high rate of drop-out (89.7%) among the Scheduled castes at the secondary level. In Bihar, the enrolment of Scheduled caste children in 1969-70 and 30.6% of the total Scheduled caste children in the age-group 8-11 years while it was merely 11.05 percent in the age group 11-14 years. In the year 1973-74, the enrolment was 30.7 percent in the age-group 6-11 years and 12.32 percent in the age group 11-14. Wastage among Scheduled caste children for 1973-74 (cohort of 1973 in Class I) was 85.2 percent.

Education, in the modern sense of the term, can be viewed as : (i) method of equipping the members of the society to perform the task useful for the current and emergent needs of the society, (ii) an instrument of social change, and (iii) a tool of economic development. If a section remains educational



backward, there will be lack of totality in the society. As stated earlier, there exists a set of socio-economic barriers for the Scheduled castes in the way of equalising educational opportunities. Thus, there is a need to devise new strategies for educating Scheduled castes by identifying their basic needs for development. This study, therefore, was aimed at (i) assessment of educational backwardness, (ii) identification of their needs, and (iii) a plan of action for their development.

This study is based on multi-stage stratified sample drawn from three Blocks of Patna district. The Scheduled castes which figured in the study are : Chamar, Mushar, Dom, Dusadh, Pas1, Mehtar, Dhobi, Nat and Kunjar. In totality, ten sub-castes of the Scheduled castes were represented in this study. The size of sample on which the study is based is 509 out of which 343 were respondents from lower level and 166 were from the tertiary level.

This is a non-experimental field study which has used Interview Schedules prepared for the purpose of the present study. Since there were two samples, viz., heads of households for the primary, middle and secondary stages of education and students/teachers for the tertiary stage of education, there were two sets of Interview Schedules, each one meant exclusively for one sample. In the process of data collection the Project Director-cum-Principal Investigator joined the Research Fellow for a week and thereafter visited casually as a process of check only.

It was assumed that the Scheduled castes have some characteristics which are different from other castes and also there is variation among the various castes within the Scheduled castes. The study revealed that lower the level of education





larger the percentage of nucleur families. Thus lower level of education or no education gears lack of coordination among the family members leading to division of the family. Another reason that may be assigned to is special mobility of the members in search of work for subsistance. At the lower level of education average size of the family was 6.2 and it was 9.66 at the higher level. Data related to occupation showed that they have developed aversion from caste profession. Only 7.87 percent are in caste profession. Nearly 50 percent rural respondents were casual labourers and a substantial portion was found to be associated with regular employment condition. The average monthly income was found to be Rs.266.66 for the family with 6.2 members on the average from the lower level. Thus the per capita income comes to be Rs.43 which is much below the poverty line estimated for Bihar. For the higher level families the per capita income is calculated to be Rs.56 at the current price which is slightly over the poverty line.

Nearly 72 percent of the respondents were illiterate i.e. unable to read and write the alphabet of any script. They did not attend a school at any time during their childhood either. Twentyone percent of the respondents had formal education below Matriculation and the remaining seven percent of the respondents were either matriculate or with higher degrees. A comparative study of the data showed significant educational disparity between the guardians of lower level students and higher level students and teachers. Contrary to a vast majority of illiterate guardians (72 percent) of the lower level students, a small percentage (4 percent) of guardians of the higher level students and teachers were illiterate. This suggests that literate guardians have subsumed the importance



of education and allow their wards to continue education at the cost of any sort of sacrifice on their part. Therefore, there is a need to educate the illiterate guardians to realise the value and importance of education in bringing about a positive transformation. A long term plan would be to make all round efforts to send all the children to schools and see that they are retained there upto the age of the year 14 years atleast and for this a detailed plan has to be prepared.

Development is the process of change in the positive direction in multi-dimensional activities. The demands and measures related to (i) social and cultural aspects have been referred to social needs; (ii) economic aspects have been referred to economic needs; (iii) solving agricultural problems have been termed as agricultural needs; (iv) fulfilment of enterpraneurial capability to initiate industrial activities has been termed industrial needs; (v) availability and adaptability of credit facilities have been termed as credit needs; (vi) conflicts among themselves and motivation to work together for community and society have been termed as political needs and (vii) educational adaptation and problems in educational development have been termed as educational needs.

The study reveals that despite various attempts made by the State Government to provide plots for housing and ready made flats to the families of the Scheduled castes only 52 percent of them at the lower level of education have been able to have their own houses (it is difficult to call them houses in true sense of the term). Thus the State Government has still to provide some living space to 48 percent of the population at this level. Further, only 4 percent of the respondents have good housing condition and thus 96 percent



of the population having even houses need help in making their houses which may ensure protection from weather and enemies; it is useless to talk in terms of comfortable house. It is impossible without governmental help and housing requirement seems to be a pre-requisite of a good educational programme. At the higher level, about two-thirds of the population reside in normal housing conditions while about 12 percent respondents enjoy good housing condition. At this level also about 21 percent are living in poor housing conditions who need help for improvement. The housing need of the poor and illiterates has to receive priority.

To some extent their housing conditions reflect the social distance on account of unwillingness of certain sections of the higher castes to keep them away from their locality in rural areas. This tendency to keep them at a distance in a corner of a village has, in addition to poverty, developed psychological inferiority complex and various problems of adjustment. The Scheduled castes reported dominance of non-Scheduled caste families. The upper castes have dominance over the Scheduled castes. The dominant castes exploit them in all respects - even now the children of Scheduled castes are treated as the unpaid servants of the dominant caste people. This dominance has played role in maintaining the social distance. It is not possible to remove the dominance without ushering a new era of educational and economic development. Another feature revealed that the Scheduled Castes maintain social distance even within the system which may be attributed to the traditionalism, and can be won over only by proper education and modernisation. This sort of attempt is confirmed by the fact that at the higher level there is



practically no social distance in the educational institutions. However, social distance prevails in their houses in respect of taking food and living together. Thus there exists a social gap between Scheduled and non-Scheduled castes and as such enough remains to be done in this regard.

Despite various attempts of Sanskritisation in the past, mainly pre-independence period and modernisation during post independence period the respondents at both the higher and lower levels of education do not want to depart from the caste ties. However, such views are held by 17.5 percent at lower level and 40 percent at the higher level. Thus tendency to stick to the continuance of caste system is more with the educated respondents. This is, perhaps, because they find it better to enjoy various reservation and financial facilities available to them. The rest of the respondents were found raising voice against caste-differentiation. They are even afraid of raising voice against caste discrimination because they are sure that they will be punished by the dominant group, and the administration favours the haves. The reporting agency is also of complex nature and they do not expect immediate and instant help at the time of need. Thus, there is a need of ensuring proper security, arousing social consciousness and making the administration more effective.

Substantial number of Scheduled caste respondents favoured inter-caste marriages but the degree of favouring such marriages varied considerably from caste to caste and between levels of education. This sort of feeling may be thought of as a positive tool for doing away with caste differentiation. The State Government has provided for an incentive of Rs.10,000/- to higher caste members for marrying





Scheduled caste girls. But this has not been popular so far. The higher caste youths are not lured by such prizes; it is rather most impossible that such schemes will become popular. First there is need to raise their status parallel to that of the upper castes. The only sphere in which Scheduled castes have attitudes similar to upper castes is the place of women in the society. It is not at all surprising.

Members of the Scheduled castes living in social deprivations and unhealthy social and cultural environments are usually accustomed to the use of intoxicants like alcohol, toddy, hashish, morjuana etc. This study reveals that toddy happens to be the most common intoxicant. Very few of them use alcohol, ganja or Bhang. Very often they take intoxicants in the evening and make the life of their family members miserable. This makes their poor life more poor. The Government, so far, has failed to take any effective measure against this practice mainly because of the fear of loss of excise revenue and vote. A suggestion may be put forth to make efforts to bring social awareness against the evils of intoxication through various non-formal agencies of education.

The data on involvement in social activities revealed that 29 percent of the respondents at the lower level of education and 25 percent at the higher level of education are involved in organisations such as, cultural, political, philanthropic, economic, religious etc. The major association of both lower and higher level respondents is with political organisation. Apart from the political affiliation of the respondents, the involvement of higher level respondents is fifty percent more than lower level respondents in the rest of the social activities. This leads us to conclude that



pre-and post independence political movements have brought political and social consciousness among the members especially when they become educated, but owing to various restrictive factors they have not been able to assume power suited to their strength. There is, thus, a need to allow them more opportunities for free and fair involvement in various social and political activities which can be achieved through a purposeful programme of non-formal education.

The respondents appeared to have been disfavoured by dowry system and caste politics which, they think, are detrimental to the community. They lay much stress on mass literacy campaign and higher wages for manual labour as the essential conditions for development of their community. Setting up of cottage industries and opportunities for higher earning are also the next measures for their development. They have developed negative ideas against the officers and leaders who, according to them, are nothing but exploiters. It means they are ill-treated at every step and therefore, there is a need of leaders <sup>of</sup> unfathomable faith in Gandhian philosophy and dutiful and devoted officers who can win confidence of the community.

Most of the Scheduled caste members prefer job with handsome salary irrespective of power, status and respectability. They are least aware of the family planning measures but have positive attitude towards it to check high birth rate. This goes against the persons involved in family planning programmes who, it seems, have shown little care to popularise them among the community.

Agriculture is the most dominating sector of



the Indian economy providing one-third of the gross national product in which nearly three-fourth of the total working force is engaged. A substantial section of the Scheduled castes is engaged in agriculture, although they do not possess land of their own. This study reveals that nearly two-thirds of them from the lower level of education engaged in agriculture as labourers and one-third from the higher level of education. Thus two respondents each from the lower level and higher level are under the category of "landlord". Nearly one-third of the total respondents at the higher level who are landless, but they are willing to accept agriculture as their occupation. Nearly two-thirds of the respondents at the lower level aspire for agriculture as their means of livelihood. This suggests that land should be made available to them for cultivation. Together with this they have the physical potentialities and inclination to work hard in the fields which can lead the State and the nation a long way in agricultural production and thereby in strengthening the economy of the country. This necessitates the availability of education in the modernised techniques of agriculture to the members of the Scheduled castes. The study also reveals that 86 percent respondents at the lower level do not possess any land for cultivation and still they aspire for agriculture as their main profession. At the higher level 45 percent respondents are landless but they also aspire for agriculture. There can be two options. Either land should be made available to them or they may be given such education, and guidance and financial support which may help them to adopt other professions, such as, setting of small-scale industries, cottage industries and



various other vocations which have sufficient scope for self employment.

We are having a caste-oriented society and each of the castes has remained economically tied up through a Jajmani system. The chief economic significance of the system was that it fixed absolutely the supply of any kind of labour. The economic system, in traditional Indian society was stabilized at a low level, based upon more or less self-sufficient village communities which combined agriculture and handicrafts. Production was for consumption rather than for exchange. This sort of Jajmani inter-relationships still persist in villages. But, owing to various socio-economic-political changes introduced after independence, it is not surprising to find a point of departure from the traditionalism. Traditionally, the Scheduled castes had their fixed and traditional economic activities. Prior to independence caste-profession was almost a rule. But this study reveals tremendous professional mobility among the members of the Scheduled castes. About 89 percent respondents have departed from their caste-profession. ~~About~~ About 31 percent respondents have accepted agrarian means of economy and about 26 percent have accepted service which is mainly a post-independence achievement because of provisions of various kinds of <sup>reservations to</sup> the Scheduled castes. However, their pattern of expenditure shows that they are still living in financial hardships and as such they have insufficient money even for the essential items such as food, clothing, medicine and entertainment. About 23 percent families have to live on monthly income between Rs.150/- and Rs.350/- and about 31 percent on Rs.350/- to Rs.550/-. Thirteen percent of them incur monthly expenditure between the Rs.551/- to Rs.750/-





and the rest spend Rs.751/- and above. Even with this pattern of expenditure 57 percent families are having children between 5 and 10 which proves the failure of Family Planning Programme among Scheduled caste families.

After independence India decided to emphasise industrialisation to tone up the Indian economy. All efforts are since being made to set up large industries as well as small scale industries. At the lowest level the village industries are also being encouraged by the Government. The process of industrialisation has helped social and occupational mobility among the citizens of India and the members of the Scheduled castes are no exception to it. With a view to encourage village industries the Government has provided various facilities like giving loans, training and supply of raw materials and tools needed for setting up village industries. Regarding attitude towards industrialisation, the study reveals that their reactions to it are of mixed type. However, majority of the respondents find industry to be main source for building economy and about 59 percent of them like to be interpreneur. Earlier studies have thrown doubts about the desire to be interpreneur. This finding is thus important in the sense that there is no lack of desire to be interpreneur among the Scheduled caste people. The rural respondents prefer cattle farming, poultry farming, and leather work most while urban respondents prefer pig-industry, cattle farming, poultry farming and basket making. The choice of cottage industry does not make, it seems, any rural-urban differentiation. To help them to start small or cottage industries there is need to provide training facilities and financial help. The respondents have shown their desire to have the incentives



like land, money, raw materials, liberalized licensing policy and administrative cooperation. About 57 percent respondents started industry of some kind but, in 99.40 percent cases there has been total failure. This is very disappointing. Their faith in industry is shaken. The Government should take measures so that they might have faith in the industrial endeavours and their life comfortable and at the same time contribute to the national economy. According to the respondents the factors responsible for failure of the industries are poverty, lack of training, lack of motivation, inefficiency of the Government machinery, lack of market and lack of communication. Attempts should be made to remove these ~~factors~~ debilitating factors so that they ~~may~~ improve industrially.

Politicalization is of recent origin in India. Prior to independence our national politics aimed at achieving independence. But after independence political election manifestos played a vital role in generating political awareness among the citizens of India. The Scheduled castes too have been empowered with adult franchise. Not only this they enjoy reservation of seats in elections whether for Assembly or Parliament or Panchayat. Together with <sup>this</sup> they are affected by local politics, village politics or regional politics and at times caste politics. As a matter of fact Scheduled castes had practically no access to power in the past, mainly because of their low socio-economic status. Now things have changed. At the village level also we frequently get evidences of caste alliance to resume "power". However, this study reveals very poor participation on the part of Scheduled castes in political gatherings. Only about three percent appeared to have been



politically active to participate in political gatherings. Another alarming feature revealed by this study is that they used their franchise only in 1977 General Election. Prior to that they were not allowed to vote for a candidate of their choice by the dominant caste at the polling booths. However, a good number of respondents (50.99 %) are interested in national politics. It is so because they believed that it was the Central Government which took care of them. They have little faith in the State Government. Next to the national politics they are interested in local politics (37.09 %). Interest in international politics appears to be negligible.

About the performance of the Government the study reveals that about one-third of them finds the Government unsuccessful in dealing with public problems. Reasons may be attributed to the killing of Harijans at Belchi. They strongly felt (98 %) a need for change in the political set up in the country. They are in favour of decentralisation of power, powerful centre, more powers to the States, electoral reform, administrative reform, political training to the voters, change in the leadership, powerful opposition and system of check and balance on the leaders. They feel that power structure is still guided by the powerful caste Hindus and they very often exploit them. This has created a feeling of dejection and frustrations toward the performance of the Government. There is, therefore, a need to provide full opportunities to them for participation in every policy making body and allow them to share every gainful activity. The data reveals that they favour the concept of socialism. They are very critical of the present leadership of all political



parties and they doubt their sincerity in Harijan's welfare.

It was only after independence that the Scheduled castes received declared treatment of equality in all spheres of life and with other castes in the society. The Government has no doubt taken various measures for the removal of discrimination on grounds of birth and caste. The facilities sanctioned to the members of the Scheduled castes are : free education, free hostel facilities, scholarships and reservation in services. Despite these facilities this study reveals that only 54 percent families are sending their children in the age group 6-14 to schools. Thus universalisation of primary education has remained a far cry for them. Further, they are worst sufferers on account of wastage and stagnation. In rural areas only 17 percent children (as compared to 32 percent general, and 42 percent other castes) reach Class VII and in urban areas about 36 percent children (39 percent general and 58 percent other castes) are able to reach that level. This is clear indication of the fact that every attempt to provide universal primary education has miserably failed. The Scheduled castes are the worst sufferers. Together with this they are also worst sufferers on account of stagnation. Because of unacademic home environment they fail for one year or even two years or even more in a particular class. The State Government in Bihar has granted an incentive of Rs.15/- per month to a Scheduled caste family in the year 1981 which is not going to remedy the situation. Most alarming causes of discontinuance of education have been reported to be poverty (29.35 percent), failure (28.26 percent) and lack of study facilities (26.09 percent). In order to bring the policy of universal primary education these causes are to be reduced by the Government.





Lack of study facilities is connected with housing and economic problems.

The Scheduled caste students have to manage their expenditure from more than one source. Only 45 percent students are capable of meeting their expenditure from the scholarships and stipends that they receive from the Government and about 52 percent of the students have to depend on guardian's financial help. This suggests that the Government should raise the amount of scholarships and stipends with the rise of the price-index.

It is also revealed by the study that teachers have positive attitude towards the Scheduled caste students which shows that non-Scheduled caste teachers have developed favourable attitude towards them which is the outcome of post independence efforts of the Government. However, the Scheduled caste teachers do not get respect from the non-Scheduled caste students. This is, perhaps, the outcome of the centuries of old feeling of superiority complex of the non-Scheduled castes which could not be broken so far. The supervisory personnel of the Education Department should take note of this finding and make a note of teachers behaviour towards Scheduled caste children.

The location of primary schools for Scheduled caste students is not beyond their reach. They are located at a distance of one mile or even less. However, middle schools are available at a walkable distance to only 60 percent students. Therefore, there is a need to upgrade all the primary schools to middle schools so that they can derive the benefit of universal primary education and distance of school may not be a cause to discontinue middle school education. Further, poverty which figured as the single most important factor for



not attending primary schools, has to be removed at any cost. This should be taken up at the Government level as priority task. Together with this other facilities like clothes, food, books, exercise books, and compulsory service to Scheduled caste scheme after Matriculation standard for those who want to discontinue education after this, may prove helpful in accelerating the pace of education among Scheduled castes. The process of reservation in admissions and services may be continued.

The study reveals that mechanical or tool work, cultivation, cattle farming, leather work and poultry farming are preferred most. Thus in the 10+2+3 pattern of education, arrangements should be made to provide for the preferred vacations at the 10+2 stages of education. This, it is hoped, will make them self-dependent and keep them on sound economic footing which will act as a deterrent to drop out and illiteracy.

Despite various measures taken by the Centre and the State Governments it has not been possible to provide full social, economic, political and educational status to the Scheduled castes. The causes have been social segregation, illiteracy, poverty, ineffective Government machinery and atrocities by the dominant castes. Lands distributed to them do not go in their possession. Strict measures should be taken in this regard. Most of the Scheduled caste youths live in the villages and therefore, it may be suggested that at the block level itself, they should be given training in various skills and a handsome grant may be given to them to establish village industries.

In order to eradicate illiteracy and remove educational backwardness the first step would be to have a



plan for a successful Non-Formal Education Programme (N.F.E.P.) through which they may be given functional literacy and training in the development of various skills for social and economic growth. This programme should ultimately take the shape of continuing Education for the Scheduled castes. The curriculum of the Non-Formal Education Programme should be framed so as to include various social, economic, industrial, agricultural, political and educational needs revealed in this study. A structural change in the administrative set up of education at the Block level is needed. A good follow up programme for the N.F.E.P. will help us in removing the shortcomings of the programme.



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Villages according to proportion of scheduled caste population and availability of educational facilities.

Proportion (in percentage) of Scheduled Castes in the village.	Educational facilities.							
	1	2	3	4	5	6	7	8
				Pre- Primary Schools.	Middle/Hr. elementary Schools.	High/ Secondary Schools.	Hr. Sec. Schools/ PUC classes.	Inter- mediate/ Junior Colleges.
Upto 15	With Without	21022 24937	23623 22453	3275 42304	1517 44502	93 45331	110 45369	
16-30	With Without	1936 9310	7312 4034	1330 10216	553 10333	0 11546	4 11542	
31-45	With Without	1050 4375	5103 2322	2090 3335	143 3279	14 5411	13 5412	
46-60	With Without	441 1236	999 1103	132 1975	26 2081	0 2107	0 2107	
61-75	With Without	133 714	353 531	33 331	15 375	0 339	0 339	
76-90	With Without	199 409	213 390	39 503	5 603	0 603	0 603	
More than 90	With Without	324 533	133 723	21 331	12 300	0 213	0 212	
Total :-	With Without	25217 42349	36002 34564	6945 60321	2330 65233	112 67454	127 67459	

Source : All India Educational Survey (Third).



Proportion (in percentage) of scheduled castes in the villages.	Village with or without schools.	Educational facilities.				
		Teacher Training Schools.	Sanskrit Pathshalas.	Arabic Schools.	Schools for the handicapped.	Maktabs.
		9	10	11	12	13
Upto 15	With Without	97 45932	2517 43552	181 45993	2 40777	19 40060
16-30	With Without	5 11541	320 11226	320 11226	0 11546	9 11538
31-45	With Without	12 5413	14 5411	14 5411	0 5425	159 5266
46-60	With Without	0 2107	0 2107	0 2107	0 2107	0 2107
61-75	With Without	0 989	0 989	0 989	0 989	0 989
76-90	With Without	0 906	0 606	0 603	0 606	0 606
More than 90	With Without	0 912	0 912	0 912	0 912	0 912
Total	With Without	114 67459	2851 64715	515 67081	2 67564	196 67390



Pupils of Primary Classes according to Distance Walked to School Schools

Distance in K.M.	Number of Pupils									
	With school facility.					Without School facility.				
	B	C	D	E	F	B	C	D	E	F
1	2	3	4	5	6	7	8	9	10	
School facility in the habitation.										
Upto 0.5 K.M.	1988530	714366	2102898	-	-	-	1988530	714366	2702898	
0.5 to 1.0 K.M.	128445	58824	167269	298578	100319	399897	427823	139143	568956	
1.0 to 2.0 K.M.	68259	18996	82155	195336	50421	244027	256793	69337	326182	
2.0 to 3.0 K.M.	33772	7328	41100	89012	22349	111231	122794	29577	152331	
3.0 to 4.0 K.M.	10094	2419	12503	35338	8896	44054	43442	11113	56557	
4.0 to 5.0 K.M.	2413	387	2770	8731	3103	11856	11164	3482	14626	
5.0 to 6.0 K.M.	1153	471	1026	2085	649	2734	3240	1120	4380	
More than 6.0 K.M.	543	38	375	521	45	546	844	77	921	
Total-	2222001	732693	3010894	628621	185314	814173	2950022	968247	3624839	

Source : All India Educational Survey (Third)





Pupils of primary classes according to distance walked to attend school and population of habitation of residence.

Pupils attending primary classes at a distance (in Kms)

Population slabs.	Within the habitation of residence.										Total.			
	Up to 0.5 K.M.	0.6 to 1.0 K.M.	1.1 to 2.0 K.M.	2.1 to 3.0 K.M.	3.1 to 4.0 K.M.	4.1 to 5.0 K.M.	5.1 to 6.0 K.M.	6.1 to 7.0 K.M.	7.1 to 8.0 K.M.	8.1 to 9.0 K.M.	9.1 to 10.0 K.M.	10.1 to 11.0 K.M.	11.1 to 12.0 K.M.	12.1 to 13.0 K.M.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
5000 and above.	522068	52445	3144	951	275	-	-	3	92666					
2000-4999	370007	83318	15105	6049	2340	949	57	157	478022					
1000-1999	522067	92265	32340	14338	4701	1395	824	38	736660					
500-999	1030197	152210	76753	41710	6205	552	1106	239	1589763					
400-499	212456	55793	42098	18480	4289	2667	525	71	356311					
300-399	145297	57432	43507	17986	6224	2220	552	82	275039					
200-299	117625	49476	48352	19734	5683	2230	492	133	243376					
100-199	76447	36910	37192	13121	20395	2303	552	123	192049					
Below 100	34949	27325	26506	15084	6445	2310	554	75	113313					
Total -	2702896	566906	326122	152361	56557	14026	4360	901	5924899					

Source : All India Educational Survey (Third)



APPENDIX- III  
ENROLMENT OF SCHEDULED CASTES AND SCHEDULED  
( Classes I-V, VI-VIII, IX & above) in

No.	State/Union Territory	Scheduled Castes in Classes		
		I-V	VI-VIII	IX & above
(1)	(2)	(3)	(4)	(5)
	<b>INDIA</b>	75,59,071 (67.1)	14,03,635 (22.7)	6,32,978 (12.01)
	<b>STATES</b>			
1.	Andhra Pradesh	4,46,654 (61.6)	50,223 (18.5)	37,720 (10.0)
2.	Assam	1,15,911 (83.0)	29,044 (41.6)	18,708 (23.4)
3.	Bihar	3,75,779 (34.1)	69,344 (11.2)	32,887 (6.1)
4.	Gujrat	2,84,363 (97.0)	87,276 (55.0)	25,407 (18.0)
5.	Haryana	1,38,673 (46.4)	34,877 (21.5)	15,577 (10.9)
6.	Himachal Pradesh	79,213 (71.0)	16,652 (27.0)	7,647 (14.0)
7.	Jammu and Kashmir	-	-	-
8.	Karnataka	3,06,653 (56.1)	52,496 (17.4)	20,603 (5.6)
9.	Kerala	3,14,757	1,03,220	37,821
10.	Madhya Pradesh	4,67,526	67,990	30,827
11.	Maharashtra	6,08,995	1,26,063	65,695
12.	Manipur	4,100 (15.0)	640 (40.0)	520 (41.0)
13.	Meghalaya	2,126 (60.0)	691 (65.2)	554 (72.1)
14.	Nagaland	-	-	-



APPENDIX III (Contd)

(1)	(2)	(3)	(4)	(5)
15. Orissa	2,44,450 (52.3)	29,598 (12.0)	26,119 (11.6)	
16. Punjab	4,29,080 (83.9)	76,119 (28.7)	25,098 (11.4)	
17. Rajasthan	2,22,549	35,209	15,543	
18. Tamil Nadu	10,43,616 (91.6)	2,99,191 (42.4)	1,00,354 (15.4)	
19. Tripura	32,855 (118.1)	5,310 (36.9)	9,934 (14.4)	
20. Uttar Pradesh	16,27,565	2,61,360	1,04,025	
21. West Bengal	7,00,522 (52.8)	95,089 (13.8)	31,703 (0.3)	
UNION TERRITORIES				
22. Andaman and Nicobar Islands	-	-	-	
23. Arunachal Pradesh	-	-	-	
24. Chandigarh	3,408 (82.3)	512 (23.0)	190 (9.3)	
25. Dadra and Nagar Haveli	270 (2.8)	45 (0.9)	20 (0.4)	
26. Delhi	99,000 (97.9)	50,000 (86.1)	33,000 (67.0)	
<del>28. xxxxxxxxx</del>				
27. Goa, Daman and Diu	2,302	495	225	
28. Lakshadweep	-	-	-	
29. Mizoram	-	-	2,010	
30. Pondicherry	8,514	2,010	759	

Note : Figures in paranthesis indicate percentage of enrolment to pupulat  
In the case of Punjab, the percentages appeared to be misleading as  
lower than at middle and high/higher secondary stage. These have b  
projections contained in the Third All India Educational Survey.

Source: Report of the Commissioner for Scheduled Castes and Scheduled Tri  
1978, pp.33-34.



## APPENDIX IV

PERCENTAGE ENROLMENT RATIO OF SCHEDULED CASTES TO OTHER CASTES  
TYPES OF EDUCATIONAL INSTITUTIONS IN SELECTED STATES/UNION

Sl. No.	State/Union Territory	All Institutions		Pre-Primary		Primary	
		1961	1971	1961	1971	1961	1971
1	2	3	4	5	6	7	8
	INDIA STATES	12.1	12.4	3.8	6.9	14.5	15.8
1.	Andhra Pradesh	13.0	12.4	5.1	3.1	14.3	14.3
2.	Assam*	10.2	9.3	0.4	5.8	11.3	10.4
3.	Bihar	10.4	9.5	3.4	0.4	12.1	11.7
4.	Gujarat	7.4	8.0	1.3	3.8	7.5	10.4
5.	Haryana	**	11.6	**	1.8	**	13.8
6.	Himachal Pradesh	10.5 +	15.7	+	11.9	9.3+	19.0
7.	Jammu and Kashmir	4.9	3.4	0	-	2.4	4.7
8.	Karnataka	8.7	10.1	3.9	8.9	11.9	14.1
9.	Kerala	10.8	9.7	6.9	4.2	12.3	11.6
10.	Madhya Pradesh	10.2	11.4	0.6	6.9	11.9	13.9
11.	Maharashtra	11.0	8.3	7.1	4.9	12.0	10.3
12.	Orissa	13.3	16.5	-	-	15.3	19.9
13.	Punjab **	11.3	16.8	0.8	-	14.0	22.4
14.	Rajasthan	4.9	11.2	-	10.7	4.7	14.5
15.	Tamil Nadu	16.5	19.4	5.7	7.9	20.6	23.4
16.	Tripura	16.4	18.2	24.7	38.2	16.1	20.4
17.	Uttar Pradesh	14.9	15.3	0.5	3.4	16.7	16.8
18.	West Bengal	19.3	14.7	3.4	6.8	22.11	18.9
	UNION TERRITORIES						
19.	Chandigarh	**	4.7	**	-	**	9.1
20.	Delhi	7.0	10.9	-	1.9	11.3	21.5
21.	Pondicherry	24.4	14.9	20.3	25.4	33.2	19.3

\* Assam includes Meghalaya in 1961. \*\* Punjab includes Haryana and Chandigarh.  
 Note - States /Union Territories with less than 3% of Scheduled Castes population.  
 Source : Based on (1) Data from Ministry of Education and Social Welfare, Govt. of India, New Delhi, 1977.  
 Progress of Education of Scheduled Castes and Scheduled Tribes 1970.





Blocks	Total Population (including institutional and houseless population)			Literate and educated Persons	
	Total	Male	Female	Male	Female
1. Patna <sup>Urban</sup> rural(a)	26,422	13,858	12,564	5665	1,132
Patna <sup>Urban</sup> rural(b)	28,377	15,729	12,648	8,248	3,015
2. Phulwari	1,06,850	55,585	51,265	24,363	5,975
3. Purnpun	66,022	34,112	31,910	14,273	3,904
4. Dhanarua	94,446	48,927	45,519	18,707	4,202
5. Masaurhi	88,075	45,105	42,970	18,156	4,518
6. Dinapur-cum- Khagaul	78,145	41,566	36,579	13,930	2,642
7. Naubatpur	99,660	51,217	48,443	22,074	6,158
8. Paliganj	1,19,997	61,210	58,787	24,183	6,259
9. Bikram	1,37,383	70,719	66,664	28,335	6,731
10. Bihta	1,09,931	56,839	53,092	25,047	6,421
11. Maner	97,563	50,633	46,930	18,260	4,607
12. Barh	1,17,900	61,334	56,566	22,789	5,519
13. Fatwah	1,33,906	69,489	64,417	26,029	6,879
14. Bakhtiarpur	81,400	42,543	38,857	15,113	3,020
15. Pandarakh	88,458	45,564	42,894	15,760	2,772
16. Mokameh	96,060	50,749	45,311	17,168	4,328



Suppose that two communities A and B are to be compared in respect of  $n$  educational levels  $E_1, E_2, \dots, E_n$ . To avoid the size of the community, let the educational levels of both the communities be represented in terms of percentage, so that the total frequency be 100 for both the groups. If  $w_1, w_2, \dots, w_n$  be the weights attached to the levels of education, the weighted average of literacy for the two groups represented by A & B will be given by

$$A = \frac{\sum w_i a_i}{100} \quad B = \frac{\sum w_i b_i}{100}$$

When  $a_i$  and  $b_i$  are the percentage of population in A and B respectively. The difference  $d = (A - B)$  will measure educational divergence in B with respect to A. If  $d > 0$ , A is better than B. If  $d < 0$ , B is better than A.

$$d = \frac{\sum w_i (a_i - b_i)}{100} = \frac{\sum w_i d_i}{100} \quad (1)$$

The range of  $d$  will be between  $\pm w$  where  $w$  is the maximum. In order to make  $d$  independent of weight, we may divide it by  $w$ , so that

$$I = \frac{d}{w} = \frac{\sum w_i d_i}{100 \times w} \quad (2)$$

The range of  $I$  will be  $\pm 1$ . The limiting values have interesting interpretation.

- (i)  $I = 0$ , the two groups are educationally equivalent.
- (ii)  $I = 1$ , when all members of A have the highest level of education, and B group has weighted average of zero education.
- (iii)  $I = -1$ , when all members of B have the highest level of education, and A group has weighted average of zero education.



APPENDIX - VIII

N.C.E.R.T. Sponsored Project

On

Educational Backwardness of Scheduled Caste Students  
And A Need Oriented Plan For Their Development.

Department of Education, Patna University.

Interview Schedule for Head of the Household.

## 1. Identification

- (i) Code No.
- (ii) Sub Caste
- (iii) Religion
- (iv) Family type & size
- (v) Family Description

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Family member	Age	Sex	Marital status.	Education	Occupation	Income
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- 
- (vi) Total property in monetary value :

Social Status

## A. Identification.



2.

1. No. of households of scheduled caste in the village.
2. No. of households of your sub caste in the village.
3. House : Own/Rental/Others
4. Housing facilities.
  - (a) No. of nucleus families in the house.
  - (b) No. of rooms engaged by your family.
  - (c) Type of house in which you are living:

Roof	Wall	Floor
<hr/>		
Kachcha		
<hr/>		
Pucca		
<hr/>		

- |                              |  |
|------------------------------|--|
| (d) Source of lighting:      | Electric light                                     |
|                              | Crude lamp   |
|                              | Lamp with chimney                                  |
|                              | Others   |
| (e) Drinking water facility: | Tap/Well/Pond or Tank/Hand Pipe/Common Well/River. |
| (f) Locality:                | Healthy/Dirty                                      |

B. Social distance

1. Does any caste dominate in your village? Yes/No.
2. If yes, which caste and why ?

Name of Caste :

Reason :

- (a) Numerically large
- (b) Economically Sound
- (c) Politically influential
- (d) Any others ( specify ).





3. Do you

	With other S.C.	Other than S.C.
(i) mix freely	Yes/No	Yes/No.
(ii) live together in neighbourhood	Yes/No	Yes/No.
(iii) take meal together in social functions	Yes/No	Yes/No.
(iv) permit children to mix-up	Yes/No	Yes/No.
(v) have friendship	Yes/No	Yes/No.
(vi) attend group meeting	Yes/No	Yes/No.
(vii) render social services	Yes/No	Yes/No.
(viii) attend social functions (marriage, sharadh)	Yes/No	Yes/No.
(ix) go to religious places together	Yes/No	Yes/No.
(x) work together at public places	Yes/No	Yes/No.
(xi) take drinking water from same source	Yes/No	Yes/No.

4. Do you easily get the services of Barbers ? Yes/No.

C. Social Transformation :

1. Do you feel caste system is relevant ? Yes/No.

2. Does the caste differentiation harm ?

(i) Personal interest Yes/No/N.R.

(ii) community interest Yes/No/N.R.

(iii) national interest Yes/No/N.R.

3. Do you know caste differentiation  
is a crime ? Yes/No4. (a) If yes, have you ever raised the voice  
against it ? Yes/No

(b) If No, give reasons :



- (a) Fear of being punished by the dominant group.
- (b) Slackness on own part
- (c) Reporting agency not easily accessible
- (d) Slackness of administration
- (e) Any other (specify).

5. Do you like to establish relationship through inter caste marriage ?

Yes/No.

If yes, indicate your caste choice for the inter caste marriage of your children.

	Higher sub-caste	Lower sub-caste	Backward caste	Forward caste
Son				
Daughter				

6. Position of women : give your opinion about the following statement.

- |   |                            |
|---|----------------------------|
| (i) Women should also participate in other than household activities. | Agree/Indifferent/Disagree |
| (ii) Women should not be allowed to take her own decision.            | Agree/Indifferent/Disagree |
| (iii) Women must not oppose your decision.                            | Agree/Indifferent/Disagree |
| (iv) Women must obey you  | Agree/Indifferent/Disagree |
| (v) Women can not do what men can do.                                 | Agree/Indifferent/Disagree |
| (vi) Women should be imparted higher education.                       | Agree/Indifferent/Disagree |
| (vii) Education should be imparted to illiterate adult women          | Agree/Indifferent/Disagree |

7. Do you use any intoxicant ?

- (i) alcohol
- (ii) toddy
- (iii) ganja or bhang
- (iv) any other (specify)



## 8. Relationship with family members

Affectionate/Indifferent/Strained

- (a) Father
- (b) Mother
- (c) Wife
- (d) Sister
- (e) Brother
- (f) Son
- (g) Daughter
- (h) Daughter-in-law
- (i) Other

D. Social Activity :

1. Are you a member of any organisation ? No/One/More than one.

2. If yes, state the type
- (a) Cultural
  - (b) Political
  - (c) Philonthropic
  - (d) Economic
  - (e) Religious
  - (f) Others.

3. State your position

Member/ Office-bearer/ Organiser.

4. Do you attend the meeting ?

Always/ Often/ Seldom/ Never.

5. How are you active in the organisation ?

- (a) By accepting membership
- (b) By organising activity
- (c) By helping to office bearer
- (d) By donating money
- (e) By collecting funds from others



6.

(f) By implementing its programmes

(g) By taking an initiation in the community welfare.

6. Do you read newspaper ? Always/Often/Seldom/Never
7. Do you read any magazine ? Never/Literary/Political/  
Religion/Others.
8. Do you listen radio/  
transistor ? Always/ Often/Seldom/Never.
9. How frequently do you visit Cinema ?

E. Change Orientation :

(i) Do you agree caste politics is

(a) necessary for your improvement Yes/No.

(b) hindering development of village Yes/No

(c) exploiting your community Yes/No

(d) decreasing social harmony Yes/No

(ii) Film is essential for community development Yes/No

(iii) More entertainment facilities are needed for the community ? Yes/No

(iv) One should not depend on others for help? Yes/No

## 2. Attitude towards small family :

(i) There is no need of restricting the numbers of children as they are

(a) God gifted

(b) Source of enjoyment

(c) Source of family income

(ii) More the children, (a) more the burden

(b) little care they get

(c) deteriorates the health of mother

(d) lesser the difficulty

(e) other (specify).

(iii) Family planning method should be used to check births.





3. How can your status be improved ?
- (i) By God alone
  - (ii) By hard labour
  - (iii) By free expression of views
  - (iv) By good luck
  - (v) Others (specify).
4. What type of change would you like in village ?
- (i) Contact with officers and political leaders
  - (ii) Honest leadership
  - (iii) More educational facilities to children
  - (iv) More entertainment facilities
  - (v) More opportunities to earn livelihood
  - (vi) More Govt. protection
  - (vii) Advantages of co-operative society
  - (viii) Facilities to set-up cottage industry
  - (ix) Eradication of illiteracy.

Economic Status :

A. 1. Details of expenditure :

<u>Item</u>	<u>Amount.</u>
Food	
Cloth	
Education of Children	
Alcohol & intoxicants	
Medicine	
Entertainment	
Others	

2. Do you save for future ?

Yes/No

3. If yes, how much ?



8.

4. Do you work daily ? Yes/No.
5. If no, why ?
6. How do you meet the family expenditure, when you are not doing any work ?

B. Agriculture :

1. Are you associated with agriculture ? Yes/No.
2. If yes, in which capacity (a) Labour  
(b) Bataidar  
(c) Cultivator  
(d) Landlord
3. If no to 1, would you like to work in agriculture for livelihood ? Yes/No
- (a) If yes, are you familiar with farming ? Yes/No.
- (b) Do you know agriculture needs much care and labour ? Yes/No.
- (c) How much time you can devote to farming ?
- (d) Can you work more and take-up the responsibility of crop failure ? Yes/No.
- (e) If crop fail, how would you manage the family ?
4. If No to 3, what are the reasons ?
- (a)
- (b)
- (c)
- (d)

5. How many acres of land do you possess ?

No land	Less than 2	2-5 acres	6-10 acres	More than 10 acres
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Cultivable

- (a) Own
- (b) Batal from others.
- (c) Batal to others



	No land	Less than 2	2-5 acres	6-10 acres	More than 10 acres
Non-cultivable					
(a) House					
(b) For other purposes.					

6. Area and production of crops (in 1978-79)

Name of crop	Areas under crop	Production	Value (in Rs.)	Remarks, if any.
Rabbi				
Garma				
Bhadai				
Aghani				
Total				

7. Details of live-stock

<u>Live Stock</u>	<u>No.</u>	<u>Annual Income.</u>	<u>Remark.</u>
Cow			
Ox			
Buffalow			
Goat			
Pig			
Sheep			
Hen			
Others			

8. Answer the following :



- |                  |   |  |
|------------------|---|--|
| (i) Ploughing    | - | Own Hal/Rented Hal/Tractor/Other.          |
| (ii) Seeds       | - | Domestic/Cash purchased/Loaned/Subsidised. |
| (iii) Fertiliser | - | Compost/Cash purchased/Loaned/Subsidised.  |
| (iv) Irrigation  | - | Rain/Canal/Boring/Well/Pond or Tank/Others |
| (v) Harvesting   | - | Traditional tools/Machines/Others.         |

#### 9. Aspirational level of agriculture

- |  |                          |
|--|--------------------------|
| (i) You should not hesitate to take loan for improving farm                          | Agree/Undecided/Disagree |
| (ii) You should use modern methods of cultivation                                    | Agree/Undecided/Disagree |
| (iii) You should change crop and their variety according to the needs of the market. | Agree/Undecided/Disagree |
| (iv) You should do hard labour and spend much time in farm operation.                | Agree/Undecided/Disagree |
| (v) Compost should be kept in pits   | Agree/Undecided/Disagree |
| (vi) You should not depend on rains & nature.  | Agree/Undecided/Disagree |
| (vii) You should use fertiliser for improving crops.                                 | Agree/Undecided/Disagree |

#### B. Industrial :

##### 1. Aspirational attitude :

- |   |                          |
|---|--------------------------|
| (a) Industry enhances national prestige   | Agree/Undecided/Disagree |
| (b) Industry enhances social status than other occupations with same economic status. | Agree/Undecided/Disagree |
| (c) It is wiser to start industry than to take up other jobs.                         | Agree/Undecided/Disagree |
| (d) Industry wipes out cultural heritage  | Agree/Undecided/Disagree |
| (e) Industry brings rapid economic development.                                       | Agree/Undecided/Disagree |
| (f) Industrialisation leads to congested town and ill health.                         | Agree/Undecided/Disagree |
| (g) Industrialisation is preferable to agriculture.                                   | Agree/Undecided/Disagree |
| (h) Industry spoils human value.  | Agree/Undecided/Disagree |





11.

2. Are you associated with industry ? Yes/No.
3. If yes, state the type Big/Middle/Small
4. Capacity of association
  - (a) Casual labour
  - (b) Labour
  - (c) Supervising Staff
  - (d) Managerial
  - (e) Partner
  - (f) Owner
5. If no, to 2, will you like to associate with industry, if offered a chance ? Yes/No.
6. If yes, to 5, state the capacity
  - (a) Employee
  - (b) Entrepreneur
7. If you are an employee in an industry, will you like to start an industry, if offered a chance ? Yes/No.
8. If you wish to be an entrepreneur, state the name of industry, which you can set up ?
9. Are you aware of pros and cons of industrialisation ?
10. How will you manage to maintain the family before the industry pays you profit ?
11. Can you bear the risk if your products do not find the market ? Yes/No.
12. How much can you afford ?
  - (a) Land
  - (b) Money
13. What type of incentives you would be needing to set up the industry ?
  - (a) Land
  - (b) Money
  - (c) Raw Material
  - (d) Liberalised licensing policy
  - (e) Administrative co-operation
  - (f) Others (specify)



12.

14. Have you ever tried to take an initiation in setting up an industry ?

Yes/No.

15. If yes to 11, whether the industry started functioning or not?

Yes/No.

16. If yes to 14, how long<sup>did</sup> it functioned and what were the hurdles for its closure ?

(a)

(b)

(c)

17. If no, to 14, what were the hurdles ?

(a)

(b)

(c)

### Credit

1. Are you aware that Govt./Bank/Co-operative Society advances loan to people of your community for starting cottage industries/improving agricultures on easy term ?

Yes/No.

2. If yes, have you ever taken loan from any such agency ?

Yes/No.

3. If yes, state the agency,

Govt./Bank/ Co-operative Society/Any other Agency.

4. Have you ever taken loan from registered persons or unregistered persons ?

Yes/No.

5. Mention the amount of loan taken at different time from such agencies.

Loan taken	Name of agency	Amount taken
First time		



9. If yes, in which form would you prefer it ?

- (i) Seeds
- (ii) Fertiliser
- (iii) Harvesting tools
- (iv) Raw materials for industry
- (v) Cash
- (vi) Others.

10. In which form would you prefer to pay the loan ?

- (a)
- (b)
- (c)
- (d)

11. Are you aware of Antodaya Programme ?

Yes/No.

12. If yes, have you got advantage of this programme?

Yes/No.

13. If yes, what did you get ?

14. How was it utilised ?

- (a)
- (b)
- (c)
- (d)

15. Have you got land purcha from the government ?

Yes/No.

### Political :

#### A. Co-operation :

1. Do you settle the quarrels of your neighbours ?

Yes/No.

2. Do you take initiative to form a group or an organisation ?

Yes/No.

3. Are you a member of any organisation for your community development ?

Yes/No.



Loan taken	Name of agency.	Amount taken
------------	-----------------	--------------

First time

Second time

Third time

Fourth time

Fifth time

6. What was the purpose of taking loan ?

Purpose	1st time	2nd time	3rd time	4th time	5th time.
---------	----------	----------	----------	----------	-----------

(a) For family expenditure

(b) For marriage of daughter/son

(c) For other social function

(d) For agriculture

(e) To set up cottage industry

(f) To get rid of bonded labour

(g) Others

7. If no, to 2, what were the causes of not utilising those facilities for improving your economic condition ?

(i) Lack of interest

(ii) Authorities inapproachable

(iii) Obstruction from influential person

(iv) Corruption in Govt. offices

(v) Harrassment by officials.

8. Would you accept loan/subsidy for improving the status of your family/agriculture/independent working. Yes/No.





4. Do you contact any member of Panchayat/Municipality or other influential person for any need or problem ?

Yes/No.

5. If yes, state his position.

6. Do you contact government officials at block/district/state level ?

Level	Position
Personally	
Through letters.	

B. Orientation :

7. Are you associated with any political party ? Yes/No.

If yes, which party, Janta/Cong. I/Cong/GPI/GPM(M)/Others

8. State the level of association

- (a) Vote for the party
- (b) Work for it
- (c) Make contribution
- (d) Active member
- (e) Office bearer.

9. which level of politics do you prefer ?

Caste/Local/Regional/National/International.

10. Which political party in your opinion can better solve the problems of the Society ?

11. Do you feel the need of a change in the political set-up of the nation ?

Yes/No.

12. If yes, indicate the type of change.

- (a) Decentralisation of power
- (b) More powerful Centre
- (c) Electoral reform
- (d) Administrative reform
- (e) Reorganisation of leadership
- (f) Educating the Voters
- (g) More power to opposition
- (h) System of check on leaders of the party in power,
- (i) Power to recall the elected members.



## 13. Attitude towards socialism.

(1) Give your opinion about the following :

- |   |                          |
|---|--------------------------|
| (a) All the resources should be nationalised.                       | Agree/Undecided/Disagree |
| (b) Industrialisation exploits weaker section.                      | Agree/Undecided/Disagree |
| (c) Labour Organisation should function independently.              | Agree/Undecided/Disagree |
| (d) Ratio of maximum and minimum income must not be more than 10:1. | Agree/Undecided/Disagree |
| (e) Worker should share in industry.                                | Agree/Undecided/Disagree |
- (ii) Income should be according to
- (a) family size
  - (b) labour
  - (c) Importance of work
  - (d) others.

C. Reaction to Government :

14. Do you agree/undecided/disagree with the following ?

- |  |                          |
|--|--------------------------|
| (1) Govt. has protected weaker section of the society.                     | Agree/Undecided/Disagree |
| (ii) Govt. is doing its best to stop corruption.                           | Agree/Undecided/Disagree |
| (iii) Govt. is solving unemployment problem.                               | Agree/Undecided/Disagree |
| (iv) Govt. has started war against illiteracy swiftly.                     | Agree/Undecided/Disagree |
| (v) Govt. has checked price-rise   | Agree/Undecided/Disagree |
| (vi) Govt. is uplifting the poor.  | Agree/Undecided/Disagree |
| (vii) Govt. has restored democracy.  | Agree/Undecided/Disagree |
| (viii) Govt. has safeguarded the fundamental rights.                       | Agree/Undecided/Disagree |
| (ix) Fundamental duty of Govt. is to safeguard the interest of opposition. | Agree/Undecided/Disagree |



## 15. Reaction to leadership :

Do you agree/undecided/disagree with the following :

- |  |                          |
|--|--------------------------|
| (i) leaders do not carry their duty to people  | Agree/Undecided/Disagree |
| (ii) young leaders are not influential or workable                                   | Agree/Undecided/Disagree |
| (iii) leaders from weaker section too, do not carry their words after gaining power. | Agree/Undecided/Disagree |
| (iv) leaders are protecting elite classes.   | Agree/Undecided/Disagree |
16. Do you think reservation for backward caste is justified ? Yes/No.
17. If no, give reason (a)  
(b)  
(c)

Educational :

- |  |  |
|--|--|
| 1. No. of members in the family above 5 years. | No. of literate persons among them.    |
| 2. No. of children in the age group 6-14.      | No. of literate in the age group 6-14. |
| Boys :   | Boys :                                 |
| Girls:   | Girls :                                |

## 3. Reasons for not sending to school :

- (a) Children do not want to go to school,
- (b) Can not afford school maintenance,
- (c) Deprived of their earning,
- (d) Unemployment after education,
- (e) Educated children do not obey their parents,
- (f) No school in the village,
- (g) Scared of upper caste people
- (h) Teachers usually misbehave.



4. What are the facilities in the School ?

- (a) Free books
- (b) Free writing material
- (c) Free mid day meal
- (d) Scholarship
- (e) Stipend
- (f) Others (Specify).

5. What are the hurdles in sending daughters to school ?

- (a) Indispensable for household work.
- (b) They are married at an early age.
- (c) Any other reasons (Specify).

6. If you are not sending the children to school, what facilities are needed for sending them to school ?

For Sons			For daughters		
P.	M	S	P	M	S
(a)			(a)		
(b)			(b)		
(c)			(c)		
(d)			(d)		
(e)			(e)		

7. Have your children ever dropped school education ?

Yes/No.

8. If yes, in which class and for how many years ?

Children	Class in which dropped	No. of years dropped
1st child		
2nd child		
3rd child		
4th child		
5th child		





9. Reason for drop out
- (a) poverty
  - (b) not promoted to the next class
  - (c) unfavourable attitude of teachers
  - (d) became a potential earner
  - (e) non-cooperation from high caste students
  - (f) lack of study facilities
  - (g) lack of motivation
  - (h) unfavourable attitude of parents towards study.

10. Whether, the children, who dropped, continued education afterwards ?

Yes/No.

11. If no, whether they were willing to continue ?

If yes, what facilities they would require for the same ?

- (a)
- (b)
- (c)
- (d)

12. How many children in your family have passed matriculation.

No. passed.

Boys :

Girls :

13. After Matriculation, what are they doing ?

- (a) Continuing higher studies
- (b) In search of job
- (c) In service
- (d) Engaged in household activities
- (e) Others (specify).



14. Those who dropped and did not continue, what are they doing?

- (a) Farm labour
- (b) Cultivation
- (c) Social work
- (d) Any other (specify).

15. For those who are continuing higher studies :

- (i) Whether they were admitted to higher institution just after passing Matriculation ?

Yes/No.

- (ii) If no, give the interval and reason for the same.

Interval

Reasons

- (iii) How do they manage the expenditure ?

- (a) By scholarship
- (b) By part time job
- (c) By guardian
- (d) By stipend
- (e) Others (specify).

16. For those, seeking for job :

- (i) Do you feel that job is easily available because of reservation ?

Yes/No/Undecided

- (ii) Do you feel Govt. should impose reservation in private firms also ?

Yes/No/Undecided.

17. Would you like some professional education for your children?

Suggest three which may provide self employment after education (In order of preference).

- (a)
- (b)
- (c)
- (d)

18. Do you feel illiteracy is the main cause of social backwardness of your community?

Agree/Undecided/Disagree.



## N. C. E. R. T. Sponsored Project

On

Educational Backwardness of Scheduled Caste Students  
And A Need Oriented Plan For Their Development.

Department of Education, Patna University

## Interview Schedule for Students/Teachers.

Identification :

1. Code no.
2. Religion
3. Sub Caste
4. Age
5. Sex
6. Marital Status
7. Family type and size
8. Education & Occupation

Education	Occupation
-----------	------------

Self

Father

Mother

Grand Father

Grand Mother

9. Monthly family income
10. Total property (In monetary value).

Social Status:

## A. Identification

1. Where do you reside ?

- (i) With family
- (ii) In Hostel
- (iii) In lodge or rented room
- (iv) With family of relatives or Friends.



## 2. Housing facilities

- (a) No. of nucleus families in the house  
 (b) No. of rooms engaged by your family  
 (c) Type of House in which you are living

Roof	Wall	Floor
Kachcha		
Pucca		

- (d) Source of lighting : Electric Light/crude lamp/lamp with chimney/others.  
 (e) Drinking water facility: Common well/Tap/Well/Pond or Tank/Hand Pipe/River.  
 (f) Locality : Healthy/Dirty.

## 3. Social Distance

	Institution/ Department.	Place of residence.
1. Dominance of any caste	Yes/No.	Yes/No.
2. Name the caste		
3. Reason of dominance :		
Numerical strength	Yes/No.	Yes/No.
Cultural Background	Yes/No.	Yes/No.
Political influence	Yes/No.	Yes/No.
Economic position.	Yes/No.	Yes/No.
4. Do you	In Institution.	In House.
	With other S.C. Other than S.C.	With other S.C. Other than S.C.
(i) mix freely		
(ii) live together		
(iii) take meal together		
(iv) have friendship		
(v) attend meeting		
(vi) take part in social services		
(vii) attend religious functions		
(viii) work in harmony		
(ix) maintain formal relation		





## C. Social Transformation :

1. Do you feel Caste-system is relevant ? Yes/No/N.R.

2. Does the caste-differentiation harm ?

(i) Personal interest Yes/No/N.R.

(ii) Community interest Yes/No/N.R.

(iii) National interest Yes/No/N.R.

3. Do you know caste-differentiation is a crime ? Yes/No/N.R.

4. If yes, have you ever raised the voice against it ? Yes/No/N.R.

If no, give reasons ~~and~~

(a) fear from powerful persons

(b) slackness on own part

(c) distance of reporting agency

(d) slackness of administration

(e) any other (specify).

5. Are you in favour of inter-caste marriage? Yes/No.

If yes, indicate your choice

Caste	Higher Sub-castes	Lower Sub-castes	Backwards	Forward
-------	-------------------	------------------	-----------	---------

Son

Daughter

Self

6. Position of woman : You Agree/Indifferent/disagree

(i) female should also participate in all social activities. A/I/D.

(ii) females should compete with males A/I/D.

(iii) females should exercise franchise independent of males A/I/D.



- (iv) females should be provided with equal job opportunities A/I/D
- (v) females should be made economically independent A/I/D
- (vi) females should have every right to decide their future themselves A/I/D
- (vii) special programme should be launched to eradicate illiteracy among females A/I/D.
- (viii) more females should take part in political activities. A/I/D.

✓ D. Social Activity :

1. Are you a member of any organisation? No/One/More than one
2. State the type of Organisation : (a) Cultural  
(b) Political  
(c) Philanthropic  
(d) Economic  
(e) Religious  
(f) Other.
3. State your position in organisation Member/Office/Organiser  
bearer
4. Do you attend the meeting of organisation ? Always/Often/Seldom/Never
5. How are you active in the organisation ?  
(a) by becoming member  
(b) by organising activities  
(c) by helping the office-bearer  
(d) by contribution  
(e) by collection of fund  
(f) by implementing its programme  
(g) by taking initiation in community welfare.



6. Do you read Newspaper ? Always/Often/Seldom/Never
7. Do you read any magazines ? No /Literary/Political/  
Religious/Others.
8. Do you listen radio ? Always/Often/Seldom/Never
9. If yes, indicate the programme of your choice :  
Music/News/Drama/Others.
10. How frequently do you visit cinema ?  
Weekly/Fortnightly/Monthly.
11. Do you participate in
- (a) sports
  - (b) debating society
  - (c) drama, music
  - (d) social work
  - (e) others.

#### E. Change Orientation :

1. Do your parents believe in dowry-system ? Yes/No.
2. Do you think dowry-system is a curse for our society ? Yes/No.
3. If yes to 2, would you like to marry your-self/your brother or son without dowry ? Yes/No/N.R.
4. Do your parents consult you on important aspects ? Yes/No.
5. Do you agree that
- (i) Caste politics (a) is necessary for community development
  - (b) exploits your community
  - (c) is hindering village-development
  - (d) decrease national harmony.
- (ii) females should be equally treated in politics.



6. Which measure do you suggest for the development of your community in villages ?

- (a) free expression of views
- (b) political consciousness
- (c) frequent contact with officers & leaders
- (d) change in attitudes towards rigid customs harming S.C. in villages.
- (e) opportunities for higher earning
- (f) mass literacy campaign
- (g) better communication facilities
- (h) more co-ordination in community members
- (i) higher wages for manual labour
- (j) equal rights to female
- (k) setting up of cottage industry.

7. Which type of job will you prefer ?

- (a) job with handsome salary irrespective of power status and respectability
- (b) job with high status and power irrespective of salary
- (c) job with opportunity to serve the society.

8. Attitude towards small family

- (i) There is no need to restrict the number of children as
  - (a) they are God gift
  - (b) source of family pleasure
  - (c) Source of family income
- (ii) More the children
  - (a) more the burden
  - (b) little care they get
  - (c) deteriorate the health of mother
- (iii) Family planning methods should be used to check the birth.

Yes/No





Economic :

A. 1. What are the main economic activities of your family ?

Caste profession/Service/Agriculture/Casual labour/  
Farm labour/ Others.

2. Income and liking of economic activity :

Activity	Person engaged	Monthly income	Liking	Reason
Caste Profession				
Service				
Agriculture				
Casual labour				
Self/employment				
farm labour				
others				

3. Details of Expenditure :

Item	Amount.
Food	
Cloth	
Education of children	
Alcohol & intoxicants	
Medicine	
Entertainment	
Others	

4. Do you or your guardian pay income-tax ?

5. Do you save money regularly, mention the amount ?

Agriculture

1. Is your family associated with agriculture ? Yes/No.

2. If yes to 1, in which capacity

(a) labourer
(b) bataidar
(c) cultivator
(d) land-lord



3. Would you like to work in agriculture for livelihood ?

Yes/No.

(a) If yes, are you familiar with agriculture ? Yes/No.

(b) Do you think life in agriculture is harder than in other occupation ?

Yes/No.

4. How many acres of land do you possess ?

No land	Less than 2 acres.	2-5 acres.	5-10 acres.	More than 10 acres.
	2 acres.			

Cultivable

(a) Own

(b) Batai from other

(c) Batai to others

Non-cultivable

(a) House

(b) For other purposes.

5. Area and production of crops ( in 1977-78 & 1978-79).

Name of crop	Area under crop.	Production.	Value.	Remark, if any
--------------	------------------	-------------	--------	----------------

Rabbi

Garna

Bhadai

Aghani

Total:

6. Details of live-stock

Live-stock	No.	Annual Income	Remarks
------------	-----	---------------	---------



Live-stock	No.	Annual Income	Remarks.
Cow			
Ox			
Buffaloes			
Goat			
Pig			
Sheep			
Hen			

7. Give details of the material used by you in agriculture.

- (i) Ploughing - Own Hal/Rental Hal/Tractors/Others
- (ii) Seeds - Domestic/Cash purchased/Loaned/Subsidised
- (iii) Fertiliser - Compost/Cash purchased/Loaned/Subsidised
- (iv) Irrigation - Rain/Canal/oring/Well/Ford or tank/Others.
- (v) Harvesting - Traditional tools/Machines/Others.

8. Aspirational level of agriculture :

Do you agree/undecided/disagree with the following ?

- (i) You should not hesitate to take loan for improving farm A/U/D.
- (ii) You should use modern methods of cultivation A/U/D.
- (iii) You should change crop and their variety according to the needs of the market, A/U/D.
- (iv) You should do hard labour and spend much time in farm operation A/U/D.
- (v) Compost should be kept in pits A/U/D.
- (vi) You should not depend on rains & nature for agriculture A/U/D.
- (vii) You should use fertiliser for improving crop. A/U/D.



Industrial :Aspirational level :

Do you agree/undecided/disagree with the following ?

- (i) Industry enhances national prestige A/U/D.
- (ii) Industry enhances social status than other occupation. A/U/D.
- (iii) It is wiser to start industry than to take up a job. A/U/D.
- (iv) Industry wipe out cultural heritage A/U/D.
- (v) Industry makes men industrious A/U/D.
- (vi) Industry brings rapid economic development A/U/D.
- (vii) Industrialisation leads to congested town and ill health. A/U/D.
- (viii) Industrialisation is preferable to agriculture A/U/D.
- (ix) Industry spoils human value A/U/D.

2. Would you like to associate with industry, if offered a chance ?

Yes/No.

3. Would you like to be an entrepreneur ?

Yes/No/N.R.

4. If yes to 3, name the industry.

5. How much you can invest ?

(a) Land

(b) Money

6. What type of incentive ~~you~~ would need to set up the industry?

(a) Land

(b) Money

(c) Raw material

(d) Liberalised Licencing Policy

(e) Administrative co-operation

(f) Others (specify).

7. Have you/your guardian ever tried to take initiative for setting up an industry ?

Yes/No.





8. If yes to 7, whether the industry started functioning or not ?

Yes/No.

9. If yes to 8, how long it functioned and what were the hurdles for its closure ?

(a)

(b)

(c)

(d)

10. Indicate the small-scale industries which can function in your native place.

11. What type of natural and physical resources pertaining to those industries are available ?

12. What are the factors responsible for non-utilisation of these resources ?

(a)

(b)

(c)

(d)

13. Give your suggestion for optimum utilisation of those resources.

### Credit :

1. Have you or your guardian ever got loan from any agency?

Yes/No.

2. If yes, state the agency -

Govt./Bank/Co-operative Society/Others.

3. What was the purpose of taking loan ?

1st  
time

2nd  
time

3rd  
time

4th  
time.

- (i) to meet family  
expenditure  
(ii) marriage of daughter  
(iii) education of children  
(iv) for agriculture purpose  
(v) starting an industry  
(vi) other social function



4. State the problem of your community concerning credit facilities.
5. What are the causes for not utilising many Govt. facilities for improving the economic condition of your community in village and hutment of towns?
  - (a) Lack of interest
  - (b) authorities inapproachable
  - (c) lack of awareness
  - (d) obstruction from influential person
  - (e) corruption in Govt. officials.
6. Do your community members get the loan/subsidary in the following forms ?
  - (a)
  - (b)
  - (c)
  - (d)
  - (e)
  - (f)
7. Has any family of your community been benefitted from Antodaya programme in your native place or place of residence ?

Yes/No./N.R.
8. If yes, indicate the number and amount received by each of them.
9. How they utilised the money
  - (a) purchase of live-stock
  - (b) started business
  - (c) spent on social function
  - (d) met extra expenditure.
10. In how many cases members of your community have got the land purchase ?
11. What according to you are essential for getting the loan/subsidary?



- (a) organising people
- (b) eradication of illiteracy
- (c) a dedicated team of workers
- (d) a team of co-operative officials
- (e) others (specify).

### Political

#### A. Co-operation

1. Do you take initiation to form group or organisation ?

Yes/No.

2. Are you a member of an organisation for community development?

3. Do you contact higher authorities for solving any problem of your community ?

Yes/No.

4. If yes, how frequently and to whom do you contact ?

(In last one year)

local leader

local authorities

prominent leaders

higher authority

5. Do you rely more on the leader belonging to S.C. ?

Yes/No.

#### B. Orientation :

1. Do you take part in political gatherings ?

Always/Often/Seldom/Never

2. State the level of politics in which you are more interested.

Local/Regional/National

3. Do you feel that the present Govt. is dealing with the public problems unsuccessfully ? Completely/Partially/Not at all.

4. Do you feel the need of a change in the political set-up of the nation ?

Yes/No./N.R.



5. If yes to 4, indicate the nature of change

- (a) decentralisation of power
- (b) powerful centre
- (c) more powers to state
- (d) electoral reform
- (e) administrative reform
- (f) political training of voters
- (g) reorganisation of leadership
- (h) powerful opposition
- (i) system of check on leaders

6. Are you associated with any political party ? Yes/No.

7. If yes, name the party & the level of association

<u>Party</u>	<u>level of Association</u>
Janta/Cong(I)/Cong/ CPI/CPM/Others	Sympathy/Vote for the party/work for it/make contribution/Active member/ office bearer.

8. Attitude towards socialism

Do you agree (Agree/Undecided/Disagree) with the following ?

- (i) Nationalisation of resources A/U/D.
- (ii) Independent functioning of labour Organisation. A/U/D.
- (iii) Wage ratio should be less than 1:10 A/U/D.
- (iv) Replacement of big industries by cottage industries A/U/D.
- (v) Income should be according to
  - (a) family size
  - (b) labour
  - (c) importance of work
  - (d) others (specify).
- (vi) Workers should have share in industry A/U/D.





## 9. Reaction to Govt. ( Agree/Undecided/Disagree).

- (i) Govt. has stopped corruption A/U/D
- (ii) Govt. is solving unemployment problem A/U/D
- (iii) Govt. is protecting your community A/U/D
- (iv) Govt. is eradicating illiteracy A/U/D
- (v) Govt. is checking price rise A/U/D
- (vi) Govt. is uplifting the poor A/U/D
- (vii) Govt. is upholding democracy A/U/D
- (viii) Govt. is safeguarding the fundamental rights A/U/D
- (ix) Govt. is protecting the rights of Harijans A/U/D

## 10. Reaction to leadership:

- (i) leaders don't fulfil their promises A/U/D
- (ii) leaders exploit the people for their own statements A/U/D
- (iii) young leaders are not reliable A/U/D
- (iv) young leaders have no influence in the society A/U/D
- (v) leaders are protecting elite classes interests A/U/D
- (vi) leaders from working class are not different from others A/U/D

## 11. Indicate, the type of leadership needed for your community

(Name three according to priority)

- (1) Noble and frank
- (ii) Can work at grass-root level
- (iii) Can fight for rights of the community
- (iv) Can ensure the proper utilisation of facilities to community.
- (v) Can initiate the community work
- (vi) Can make free from traditional inferiority complex.
- (vii) Selfless and sacrificing
- (viii) Values others more than his family members.



EducationalA. Personal

1. No. of members in the family above 5 years of age No. of literates among them
2. No. of children in the age-group No. of school going children among them.  
     6-14  
     Boys : Boys :  
     Girls : Girls :
3. What is your faculty or subject ?
4. Why did you offer this subject ?  
     (a) As it is relatively easy  
     (b) As it is interesting  
     (c) As it has more employment opportunities  
     (d) As I could not get other subjects of my choice  
     (e) Others (specify).
5. Mention the number of years spent in each of the following classes.

Class.	One year.	Two years.	Three years.	Four years.	Five years, or more.	Remark
VIII						
IX						
X						
Matric						
Intermediate						
Graduate						
Post-graduate (mention).						

6. Indicate the no. of years for which you discontinued the studies at the following level.  
     One year. Two years. Three years. Remarks



- At the primary and middle stage
- Between middle and matriculation
- Between matriculation and intermediate.
- Between intermediate and graduation

✓ Reasons for temporarily discontinuing the studies :

- (a) Poverty
- (b) Lack of motivation
- (c) Unfavourable attitude of parents
- (d) Unfavourable attitude of teachers
- (e) Got temporary employment
- (f) Lack of study facilities
- (g) Non co-operation from authorities
- (h) Others (specify).

7. How many hours do you devote to study ?

8. Do you feel that you should devote more time to study ?

Yes/No./N.R.

9. If yes, why do you not do so ?

- (a) family problems
- (b) unfavourable atmosphere
- (c) lack of interest
- (d) cannot spare more time
- (e) others (specify).

For students only

✓ 10. Do you feel any difficulty in following the lectures ?

Yes/No.

11. If yes, give reasons ( not more than three)

- (a)
- (b)
- (c)



12. How do you manage the expenditure ?

- ✓ (a) scholarship
- (b) part time work
- (c) guardians contribution
- (d) stipend
- (e) others (specify).

13. Are your teachers helpful ?

- ✓ (a) very helpful
- (b) helpful
- (c) indifferent
- (d) ignorant
- (e) discouraging

For teachers only

14. Respect from students

- (i) Students of upper caste pays no respect
- (ii) Students of S.C. respect
- (iii) Most students respect
- (iv) Pays respect as to other teachers.

15. Do you feel any difficulty in teaching because of non-S.C. students ?

Yes/No.

16. If yes, what are the possible reasons ?

17. How do you meet those difficulties ?

B. Community problem :

1. Is there any school in your native place ? Yes/No.

2. If yes, indicate the level

Primary /Middle /Secondary/College

3. If no, give the distance of the nearest school from your village.





Distance in kms :

- (a) Primary
- (b) Middle
- (c) Secondary
- (d) College

4. Do all the children of school going age of your community attend the school ?
5. If no, enumerate the reasons for not attending the school.
6. What according to you, are needed in sending all of them to school ?
7. Do you feel the scheme of stipend is useful for your community ?

Very useful / Useful / Not useful / Undecided

8. Do you feel the amount of stipend is sufficient ? Yes/No.
9. If no, what additional amount is needed at different levels.
10. Is the provision of reservation of seats in admission useful?

Yes/No./ Undecided.

11. Do the students of your community enjoy equal facilities as do the non S.C.

Yes/No./N.R.

12. If no, what are the reasons ?

- (a) socially weak
- (b) economically weak
- (c) psychological fear to contact authority
- (d) indifferent attitude of authorities
- (e) others (specify).

### General

1. Do you feel that job is easily available to you because of reservation ?

Yes/No. /Undecided.

2. Do you feel that the Govt. should impose reservation in private firms also ?

Yes/No./Undecid.



3. Do you feel that reservation in services can solve the unemployment problem of your community ?
- (a) Yes, because educated persons are not more than the job available.
  - (b) Yes, but in long-run unemployment will remain
  - (c) No, reservation is not the solution
  - (d) Undecided.
4. Do you agree, with the spread of education in the S.C., unemployment will be of the same dimension as in the case of non S.C.

Yes/No./N.R.

5. If yes to 4, what will be your suggestion to solve the problem of unemployment ?
- (a) selective education
  - (b) impart technical education
  - (c) training & facilities for self-employment
  - (d) others ( specify ).
6. Indicate the three profession ( in order of preference ) which you suggest for self-employment for your men of your community ?
- (a)
  - (b)
  - (c)
  - (d)
7. Mention the amount of loan taken at different time from each agencies.

Loan taken	Name of agency	Amount taken
First time		
Second time		
Third time		
Fourth time		

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